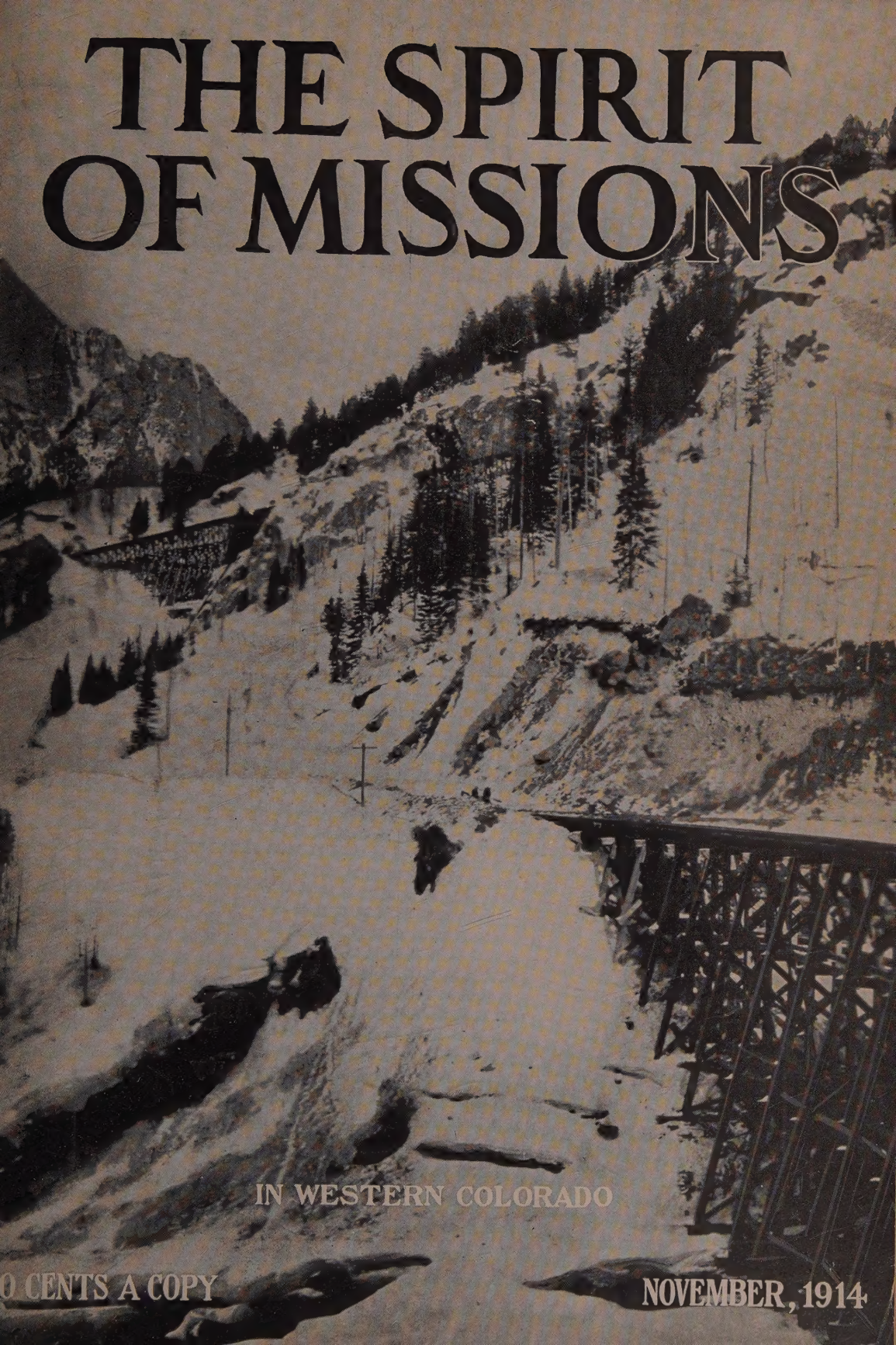


# THE SPIRIT OF MISSIONS

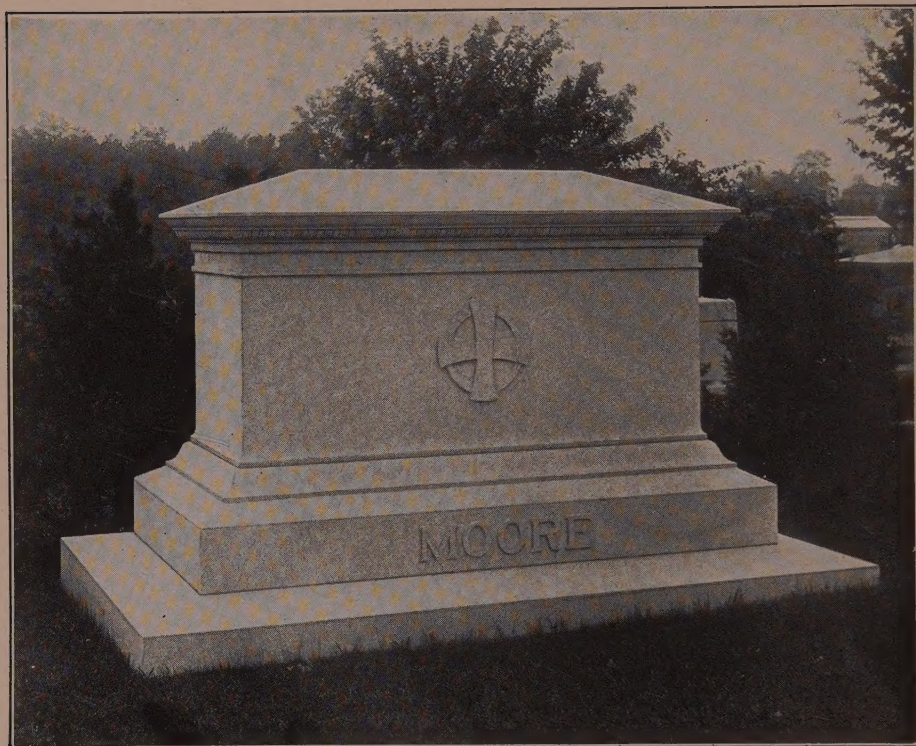


IN WESTERN COLORADO

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NOVEMBER, 1914





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# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

**Alaska:** Rt. Rev. Dr. Peter T. Rowe.  
**Arizona:** Rt. Rev. Dr. Julius W. Atwood.

**Asheville:** Rt. Rev. Dr. Junius M. Horner.

**Eastern Oklahoma:** Rt. Rev. Dr. Theodore P. Thurston.

**Eastern Oregon:** Rt. Rev. Dr. Robert L. Paddock.

**Honolulu:** Rt. Rev. Dr. Henry B. Restarick.

**Idaho:** Rt. Rev. Dr. James B. Funsten.

**New Mexico:** Rt. Rev. Dr. Frederick B. Howden.

**North Dakota:** Rt. Rev. Dr. J. Poyntz Tyler.

**North Texas:** Rt. Rev. Dr. Edward A. Temple.

**Oklahoma:** Rt. Rev. Dr. Francis K. Brooke.

**Porto Rico:** Rt. Rev. Dr. Charles B. Colmore.

**Philippine Islands:** Rt. Rev. Dr. Charles H. Brent.

**Salina:** Rt. Rev. Dr. Sheldon M. Griswold.

**San Joaquin:** Rt. Rev. Dr. Louis Childs Sanford.

**South Dakota:** Rt. Rev. Dr. George Biller, Jr.

**Southern Florida:** Rt. Rev. Dr. Cameron Mann.

**Spokane:** Rt. Rev. Dr. Lemuel H. Wells, in charge.

**Western Colorado:** Rt. Rev. Dr. Benjamin Brewster.

**Western Nebraska:** Rt. Rev. Dr. George A. Beecher.

**Wyoming:** Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

## II. ABROAD

**Anking:** Rt. Rev. Dr. D. Trumbull Huntington.

**Brazil:** Rt. Rev. Dr. Lucien L. Kinsolving.

**Cuba:** Rt. Rev. Dr. Albion W. Knight, in charge.

**Hankow:** Rt. Rev. Dr. Logan H. Roots.

**Haiti:** Rt. Rev. Dr. Charles B. Colmore, in charge.

**Kyoto:** Rt. Rev. Dr. H. St. George Tucker.

**Liberia:** Rt. Rev. Dr. Samuel D. Ferguson.

**Mexico:** Rt. Rev. Dr. Henry D. Aves.

**Shanghai:** Rt. Rev. Dr. Frederick R. Graves.

**Tokyo:** Rt. Rev. Dr. John McKim.

## IMPORTANT NOTES

### SUBSCRIBERS TO THE SPIRIT OF MISSIONS

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**ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE.** Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

### TO THE CLERGY

**T**HE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



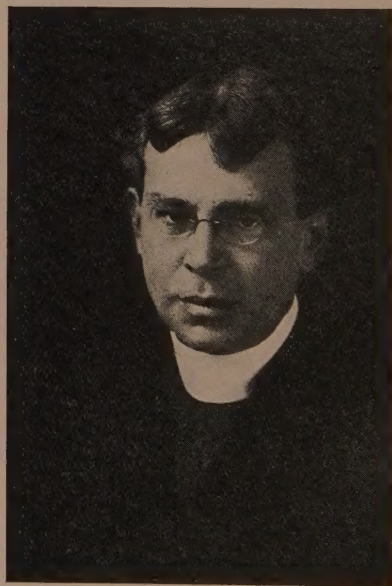
VEN. HIRAM R. HULSE  
*Bishop-elect of Cuba*



REV. PAUL JONES  
*Bishop-elect of Utah*



REV. GEORGE C. HUNTING  
*Bishop-elect of Nevada*



REV. HERMAN PAGE, D.D.  
*Bishop-elect of Spokane*

THE FOUR MISSIONARY BISHOPS ELECTED ON OCTOBER 8TH



# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

VOL. LXXIX

November, 1914

No. 11

## THE PROGRESS OF THE KINGDOM

THE series of meetings held in Minneapolis, October 7-11, proved to be of great importance and significance. The con-

### The Church in Council

junction of a meeting of the House of Bishops, a session of the Board of Missions, and the convening of the primary Synod of the Sixth Province crowded these five days with events of keenest interest. An extended account of these would scarcely be possible here, but many features justify comment.

It was proved, in the first place, that effective meetings of this magnitude could be held in the Middle West between sessions of the General Convention. It has long been the theory, based upon experience, that except at the time of General Convention the House of Bishops could not secure a quorum at any place far from the Atlantic seaboard. Such interim meetings were usually called because of the necessity for electing missionary bishops, with the result that bishops for Western fields have been chosen by a bare quorum of the House, consisting largely of Eastern bishops. While there seemed to be no escape from this, the Church has felt that it would be desirable, in making selections for the missionary episcopate, to secure the suffrages of men engaged in a like

work and familiar with the conditions involved. It was a gratification, therefore, to find that the tide has turned, perhaps because of some redistribution resulting from an enlarging episcopate, perhaps because we at last had faith to make the attempt. A number considerably in excess of a quorum was present in Minneapolis. Not only was a quorum secured and business transacted, but it was the feeling of those in attendance that the work was done with unusual promptness, discrimination and efficiency.

A central feature of all these meetings was the courageous note sounded. We met in the midst of "wars and rumors of war; men's hearts failing them for fear and for looking after those things which are coming upon the earth." Yet there was no discouragement nor suggestion of surrender. The leaders of the Church recognized this as her opportunity to serve with larger efficiency and greater self-sacrifice than ever before. She must not only stand fast, but move forward. There will be hardships and difficulties, but the world's greatest need to-day is the Church's message, and her presence as a dominating power. The earnestness and courage with which all faced the future were most reassuring. It was exactly what God's Church ought to do, but has sometimes failed of doing.

### The Missionary Sessions

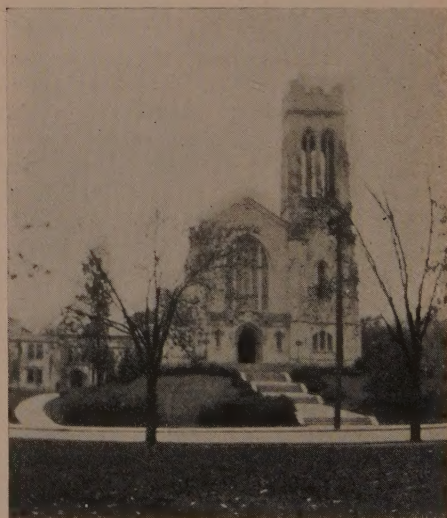
The meeting of the Board of Missions was conspicuous because of the attendance upon it. Never before have so many been present. This did not apply to the elected members, of whom exactly one-half reached Minneapolis, but added to these was an even larger number of bishops, who were ex-officio members of the Board, and since by a recent resolution the Board sits with open doors, the parish house of St. Mark's Church was crowded with clergy and laity who manifested the keenest interest in the proceedings.

This was the third time that the Board has met outside of New York City. Each journey has involved some difficulty and inconvenience to its members. It would be easier for most of them to come to New York than to go elsewhere; but on each occasion those who attended have felt the value of these meetings, and especially in Minneapolis was it evident that the Board would better understand its problem, and that the people of the Northwest would better understand the Board, because of the sessions held there. For the details of the work done the reader is referred to a full account of the Board Meeting in the later pages of this issue.

Another ground of reassurance was to be found in the meeting of the primary Synod of the Sixth Province. There are those who have felt that the newly organized provinces and their synods might not be a source of real strength to the Church. It was feared that over-organization and elaborate legislation might be attempted, and that the Church, instead of being reinforced by new centers of power, might become provincialized. This is not an unreal danger, but if the meeting of the Synod of the Northwest—by which title the Sixth Province will hereafter be known—is typical of that which will be done elsewhere, we believe the Church need have no appre-

hension for the future. The legislation undertaken was of the simplest, the spirit of cooperation and brotherhood was admirable, and the tasks which the Synod of the Province set before itself were such as to make for the reinforcement of the whole Church. More than one who attended this session with misgivings left it with renewed confidence.

The series of meetings was fitly brought to a close by the services of Sunday, October 11, when in all the churches of the Twin Cities bishops and distinguished clergy gave missionary addresses, while on Sunday afternoon at 3 o'clock, in the St. Paul Auditorium, was held what the president of the Board of Missions described as the most impressive public meeting within his experience. Five hundred choristers of the city were massed upon the platform and a body of people—variously estimated as from six to eight thousand—thronged the building. Even Carnegie Hall, New York, at the time of the General Convention, did not see such a gathering. The spirit of the meeting was in every way as remarkable as its numbers, and it was a powerful testimony to the



ST. MARK'S CHURCH, MINNEAPOLIS



activity and devotion of the Church in the Northwest.

From every point of view, therefore, we may say that these meetings in Minneapolis were not only encouraging, but that they demonstrated the existence of a spirit in the Church which cannot fail to build her up and increase her usefulness to the nation and the world.

**W**E desire to call special attention to a most interesting table which appears under the heading of the

**Our Progress in Giving**

Treasury Department on pages 818 and 819. It shows receipts of all

kinds over a period of fourteen years, beginning in 1900, during which time the giving of the Church has more than doubled. This table well repays a careful study. Among many encouraging features, perhaps the most encouraging is the astonishing increase in parish gifts, which have enlarged from \$136,000 to \$666,000.

**A** GAIN the Bishop of Wyoming issues a challenge to the clergy of the Church. Though it may seem to

**Another Challenge**

some fantastic in character, it is seriously made. Under date of October 15

he writes concerning the mining town of Hanna, which he says is "an ugly town strung along a gulch for two or three miles, having three centers which rejoice in the unimaginative names of One, Two and Three Town. No tree grows there and no "prospect pleases." There is not a clergyman of any sort or description in this place of several thousand people. Many have tried and failed. The Bishop of Wyoming asks whether there be one in our Church who has the physical strength and the spiritual courage to follow a program which he has in mind. The miners of Hanna are mostly socialists; to them a

clergyman is a parasite upon society, but they can understand a man who earns his living as they earn theirs. "I want," says Bishop Thomas, "one who is a man first and a clergyman afterwards, who will hire out for wages and work side by side with the miners, thus winning their confidence and making it possible to reach them and their families. Is there one who has the grace, the physical strength and the resolute will to go down into those mines for one year and earn his own living with his own hands, that he may win a community for his Master? It is a challenge which I issue.

**W**E were able, by altering the forms on the press, to include in our October issue an announcement of

**The Death of Bishop Spalding**

the sudden death of Bishop Spalding. Since that time fuller information concerning the sad

accident is at hand, and calls for some correction of our previous statement. At 9:20 p. m. on Friday, September 25, the bishop, after writing some letters, went out of his house to mail them in a post-box on the opposite side of the street. Perhaps because of nearsightedness—from which he had always suffered—he failed to see an approaching automobile driven by a young woman. At the sound of the warning horn this athletic young bishop, who played fullback on the Princeton 'Varsity team and was the hero of many football fields, jumped to save himself. But the automobile swerved in the same direction, and the bishop was struck on his right side by the fender and radiator. His clothing caught and he was dragged until the automobile struck the curb on the opposite side of the street. Death was instantaneous. His skull was fractured, his neck broken, and there were many other injuries. The young woman—who is said to have been blameless in the matter—was severely

but not dangerously injured, and was carried unconscious to a hospital.

The funeral was held at St. Mark's Cathedral on Monday, conducted by Bishop Thomas, of Wyoming, assisted by the Rev. Paul Jones, who has since been elected to succeed Bishop Spalding in Utah. The burial was at Denver, Bishop Spalding's boyhood home, where the body of his father, sometime Bishop of Colorado, also lies. His mother, a brother and two sisters were present at the final services in Denver, in which Bishop Paddock of Eastern Oregon, Bishop Brewster of Western Colorado, and Bishop Williams of Nebraska joined with Bishop Thomas of Wyoming in paying honor to their deceased brother in the episcopate.

### His Character and Work

The place which Bishop Spalding had achieved in the Church, the state and the nation, was an enviable one. He was a *man*, in every best sense of the term, and his simplicity, sincerity and ability were everywhere recognized. Thinking keenly and feeling intensely, he was never uncertain in speech or action. The Church called him to direct her most important and most difficult domestic work. The problems of Utah, where one faces the seemingly impregnable ranks of the Mormon Church, are enormously difficult. Only a man of courage and faith—faith not only in God but in humanity—could have kept up the fight. Loyal always to the Church and her faith, unalterably convinced that she has a message which all men need, Bishop Spalding was nevertheless the true friend of the Mormon people. He courageously assailed what he believed to be false in their doctrine and practice, but his attacks were those of an interested friend rather than of a bitter opponent.

Bishop Spalding was also the outspoken champion of the working man.

He studied deeply and felt keenly the social problems of the day. He believed that the Church must interpret herself to those who labor, and he strove to help her in doing this. But notwithstanding the directness and intensity with which he urged his views, he never lost touch with those who differed from him. There was in him a sweetness, a modesty and sincerity which all men recognized, and to which they responded. The bitterness of the Church's bereavement is aggravated by the realization that one has been taken from her to whom she might have looked for wise leadership in the readjustments of social life which all men recognize as being close upon us.

### Things Accomplished

The ten years of Bishop Spalding's episcopate in Utah show large results. A debt of \$40,000 on St. Mark's Hospital has been paid and a home for nurses erected; a new school building and chapel has been built at Rowland Hall. New churches have been built at Logan, Provo, Duchesne and Magna; rectories at Provo, Eureka and Clark City; a parish house and a hall at Ogden and Duchesne. A club house for students has been built at Logan and a lodge for girls at Vernal; also a memorial house for students at the University of Utah.

Abandoned work has been reopened at Logan, Plain City, Eureka and Park City, and new work started at Garfield, Magna, Arthur, Duchesne, Myton and Roosevelt. Also temporary work has been carried on at Murray, Layton and Springville. These do not take into account occasional services by the bishop and others in many towns of the state.

When the bishop went to Utah there were five clergymen at work; there are now twelve. The three women workers of ten years ago have become eight, and the 889 communicants 1,426—over 60 per cent. increase.



For the first three years of his episcopate Bishop Spalding also conducted the work in Western Colorado and Eastern Nevada, where he gave large impetus to the Church. During the past year he has had all of Nevada under his charge.

### A State in Mourning

The expressions of sorrow for the death of Bishop Spalding are so universal that to quote any considerable portion of the would be impossible. There are some, however, indicating his unique relations with different groups of people, which we incorporate here.

A prominent labor leader of Utah says:

In the death of Bishop Spalding the working people of Utah and the entire country lose a warm friend, an intelligent adviser, and a faithful and untiring supporter. He was known to, and held the implicit confidence of, laborers of all classes.

The following resolution of sympathy was adopted by the socialists of Salt Lake City:

We, the members of the West Side Socialist branch, appreciate the services which he has rendered to us and to mankind as a social factor for good by teaching the principles of equality and justice, and by raising his voice on various occasions in opposition to the international crime of militarism. He was a fearless defender of right and boldly declared his opposition to, and the condemnation of, the vicious system of capitalism under which we are living.

We appreciate the strength and support that he has been to us in propagating the principles of Socialism.

The Roman Catholic Bishop of Utah, Bishop Scanlan, is reported to have said:

The death of Bishop Spalding is not only a great loss to his Church,

but a loss to the community at large. He was dominated in his relations with men of other religious sects by the most beautiful spirit of true Christian gentleness and noble firmness; attending strictly to the affairs of his own Church and never conducting a personal antagonism against other churches. His was a broad and beautiful charity, a charity that encompassed all things, a charity of thought as well as of action. His life was devoted to intelligent and true service to his fellow man and to his Church.

The Salt Lake *Herald-Republican*, in its editorial columns, after voicing the keen regret of the community and the state, makes the following thoughtful comment:

"Unfortunate" is the hardest term that should be applied to the manner and the circumstances of Bishop Spalding's death. The grief that overpowers the stricken family from which he has been taken can be no greater than that experienced in the home which shelters the other unhappy participant in the tragedy. Any discussion of their respective responsibility would be as profitless as a determination of it is impossible. The obvious duty of the community is to mingle with its grief for the dead victim of this accident a sympathy for the living sufferer who is passing through a horror unutterable. Her subsequent consciousness that she did what she could to avert disaster should soften the pain she is doubtless enduring.

The Rev. J. Howard Mellish, friend and fellow-laborer with Bishop Spalding, closes an appreciation printed in *The Churchman*, with the following paragraph:

Of heroic mould, with a spirit brave and gentle; clean cut in his thinking, and forceful in his speech; with a heart that beat in sympathy with the poor and the oppressed, and with a vision of an economic order wherein the poor were to possess the full product of their labor, Frank Spalding lived in his time and place, a man among men, and a bishop such as we shall not soon see his like again.



AT its meeting in Minneapolis, on October 8-9, the House of Bishops chose new leaders for four vacant missionary episcopates. The fact that these choices were made with unusual promptness and unanimity bears testimony to their fitness.

### Elections to Missionary Episcopates

For the missionary district of Spokane—vacant through the resignation of Bishop Wells and the declination of the Rev. Dr. William T. Capers, chosen at last General Convention—the House elected the Rev. Dr. Herman Page of St. Paul's Church, Chicago. It had long been realized that Dr. Page was a man pre-eminently fitted for the episcopate. Three years ago he was chosen as missionary bishop of New Mexico, but at that time felt compelled to remain in his parish work. It is hoped that he may now feel free to answer the call of the Church. This is the third instance where the Church has twice elected the same man to the missionary episcopate. Dr. Page is about fifty years of age, a graduate of Harvard and the Cambridge Theological School. He had practical experience in the mission field of Idaho early in his ministry, and in the problems of a mill population as rector of St. John's Church, Fall River, Mass., for seven years. Since 1900 he has been rector of St. Paul's Church, Chicago, which he has brought to a high state of organized efficiency. He has served at different times as a member of the Board of Missions, and has made his parish conspicuously missionary in its character and outlook.

The Rev. Paul Jones, chosen to succeed the lamented Bishop Spalding in Utah, is the youngest of those elected. He is the son of the late Rev. H. L. Jones, D.D., the long-time rector of St. Stephen's Church, Wilkes-Barre, Pa. He is a graduate of Yale and the Cambridge Theological School. After his ordination in 1906 he went directly

to Utah, where he has been a most efficient and loyal helper to Bishop Spalding. More than one flattering offer has been made to him, including succession in his father's parish at Wilkes-Barre, but he has remained faithful to Utah and his bishop. This election will meet with cordial approval, both within the field itself and in the Church at large, which is coming to believe more thoroughly in the selection of men who know the field.

The Rev. George C. Hunting, if he accepts the bishopric of Nevada in succession to Bishop Robinson, will be returning home. He has been, since January, 1912, the secretary of the Eighth Missionary Department. A graduate of the Virginia Theological Seminary, his first work was in Virginia City, Nevada. Afterwards he was successively general missionary in Nevada and Utah, rector of Evanston, Wyoming, and superintendent and chaplain of St. Mark's Hospital, Salt Lake City. No man could have been chosen who knows Nevada more thoroughly, both as regards the field itself and its relations to the work of the Province.

The Ven. Hiram R. Hulse, Archdeacon of Orange, is a graduate of the Philadelphia Divinity School, and has served during his entire ministry in New York City. Always keenly interested in missionary matters, he acted as travelling agent for the Men's Thank-Offering, taken in 1907. He was also secretary of the Church Missionary Society, which in the days of its activity began the work in Cuba. Bishop Greer's confidence in his organizing and administrative ability led to his appointment as an active archdeacon in one of the most important sections of Greater New York.

We believe that the verdict of the Church on these elections will be altogether favorable, and that if the high office is accepted in each case there is every promise that the work of the Church will be set forward thereby.



**I**F, eighteen months ago, the people of St. James's Church, Wilming-  
ton, N. C., had been told that they  
were able to sup-

**The Impossible** port four mission-  
**Made** aries in the field, at  
**Possible** home and abroad,  
in addition to the  
clergy of their own congregation, they  
would no doubt have received the  
statement with something more than  
incredulity, yet the Board of Missions  
at its meeting in Minneapolis, received  
a communication from the rector of  
St. James's parish, the Rev. Dr. Mil-  
ton, saying that the vestry had unani-  
mously accepted his recommendation  
to adopt four missionaries, located  
respectively in Alaska, Hankow, Ari-  
zona and Asheville. He added: "I  
desire my congregation to feel that  
they now have a staff of seven clerical  
workers and three women workers in  
their field—which is the world—put-  
ting those in missionary fields on a  
par with their own parish clergy. I  
further believe that some such arrange-

ment as this throughout the Church  
would go far towards solving our  
problem of missionary support."

Back of this there lies an astonish-  
ing story which was told in our May  
issue. The old parish of St. James  
had given some \$2,000 annually to our  
mission work and felt that it was do-  
ing well. But the Every Member Can-  
vass and weekly offering, thoroughly  
prepared for and effectively carried  
out, have added practically another  
\$5,000 to the giving capacity of the  
parish, while at the same time increas-  
ing parochial support by nearly \$3,500,  
and the list of givers from 160 to 425.

It is worthy of note that the results  
in this single parish were so great that  
if all the money given was paid on the  
apportionment of the diocese it  
would almost have cared for the en-  
tire sum and relieve all other parishes  
of their responsibility. Therefore,  
the parish is wisely paying a gen-  
erous share and making special gifts  
in promotion of the Church's world-  
wide enterprise.

## ADDRESS OF THE PRESIDENT

At the meeting of the Board of Missions in Minneapolis, Bishop Lloyd, its  
president, delivered a brief address which was felt to be so significant that it  
was ordered sent throughout the Church. The text of it occurs below.

**T**HE year we are entering upon is likely to see momentous changes which  
will not only affect economic and commercial relations but will probably  
draw men's minds seriously to things spiritual, therefore it is a time of  
singular opportunity for the American Church. What the Board of Missions  
does and says to-day will have much to do with the Church's attitude toward  
questions which will test its courage and faith.

The war in Europe is a cataclysm that will sweep away some of the materialism  
that remains in Christian civilization. Theories that were accepted as axiomatic  
will be exploded. Men will be asking what is the meaning of it all. The day  
maybe has arisen in which the Revelation of the Father will become clear to  
Christian nations. Such a situation has laid upon the Board of Missions a most  
grave and honorable obligation. If the Board will, it will strike to-day the note  
that will stir the Church to enthusiasm.

Just because of the uncertainty as to what the future may hold, the impulse  
with the Church at large will be to take counsel of timidity. It is the high privi-  
lege of the Board to prevent this by fixing the mind of the Church on its duty to  
publish with greater zeal the Message which will insure peace because it will  
establish righteousness.



The war has shown already that civilization cannot rest in material force, even when this is decked in the habiliments of religion. There remains only one alternative—the Revelation of the Incarnate Word of God. With such an exhibit as the warring nations before them, it will not be hard to make the people understand that civilization must wait on the Church's Mission. In the face of such disaster seriousness must mark the community's life. Maybe men will listen to our Lord when He says that human liberty will be established when all men know the Father.

It is a time then for the American Church to take its bearings again, and to scrutinize all its methods, and to consider its resources, in order that it may be certain that all the strength supplied by the Spirit of God is available, and that it is being put to the best use. For there will be need of all He has given the Church if it is to avail itself of this opportunity to bear witness for its Lord.

Not only must every Bishop recognize the obligation that rests upon his diocese to help the world to know; not only must every parish priest gladly accept the responsibility of leadership laid upon him by the Church; but every man and woman in every parish must realize that this is pre-eminently a time when each one must minister the gift according as it has been given to him. In every place, by every means, the work of Church extension must be pressed.

Old things will be passing away; men's hearts will be failing them. The Church will have fallen short if they do not hear clearly the Message from the Father. Men will be reassured if they be shown the Risen Christ.

It is clearly the duty as well as the high privilege of the Board of Missions to bring these things to the attention of every one who has been called to minister to the flock of Christ, and therefore the most important task of the Board at this meeting is in reverent dependence on our Lord to bid the Church be very courageous, and respond gladly to the call of its Lord by Eucharists with intercessions, and prayers, and denials, and labors, for the cause He entrusted to His Body.

And since faithfulness is most definitely proved by our fidelity in little things the Board should request every Bishop to urge with love and firmness that in every parish for this year at least, the work of extension shall come first, and all the offerings for this work be gathered without delay so that there may be no loss.

Happily this will be easy as it never has been. Hitherto the word "Missions" has been a term of vagueness to the multitude. But the whole body of the Church's people are Christian. Before their eyes is demonstrated now how terrible civilization can be when it depends on material force as its foundation. They are sobered by the dire distress of their brethren beyond the seas. They understand at last that in the sufferings of one all suffer. Divine sympathy must enlarge their hearts. They will rise as one man if wisely led. And their task will be lightened because their hearts will have answered to the cry for help that must come from those brethren who labor with us to show the Revelation to the nations. Men will be moved to help the more because God has vouchsafed peace to our land.

There need be no real difficulty in gathering promptly the bulk of the offerings asked of each diocese if the people see that there is practical reason for it, and surely, if ever, there is reason for it now. If this is done and our own provided for, the Church will be free to lend a hand to those who suffer because of the disaster that has fallen upon the Church in their native lands.

I commend what I have said to your consideration.



# Pastoral Letter of the House of Bishops

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*To the Clergy and People of the Protestant Episcopal Church:*

**Y**OUR House of Bishops, assembled in the City of Minneapolis to elect Missionary Bishops, cannot adjourn without sending you this message:

The war in Europe, with immeasurable and universal sorrow and distress, lays upon the Christian people of this country peculiar responsibilities and opportunities.

Accepting in loyalty and with gratitude the leadership of the President of the United States in the cause of peace in both Europe and America, we urge you that as brethren of the people of all nations, you sustain a spirit of forbearance, be careful in expressions of judgment; and while not unthoughtful, and still less unfeeling, that you encourage the exercise of an honest neutrality.

In the presence of this distress, we urge simplicity and economy in expenditure, and such restraint in pleasures and luxuries as will express the seriousness of temper consonant with the afflictions and sorrows of our brethren.

We urge all people to continue to pray earnestly to God for peace such as will bring justice and international good will.

We also urge that in view of the great destruction of property and shrinkage of incomes, the spirit of self-sacrifice be called into willing action, that the benevolences and beneficences of religion, charity, and missions may not suffer loss.

This is the more imperative in view of the fact that, for the time being, the burden of the world's work is likely to fall chiefly upon the shoulders of Christian America, and the leadership in these activities is thrust into our hands.

Amidst the shakings of the powers of the earth stand the eternal forces of God's Spirit; under His Providence these forces give protection and make for freedom, justice, and peace. Let our faith in them and the power of their might be strong, and when peace shall have been restored, may we with grateful hearts take up resolutely and cheerily the duties of peace.



# THE SANCTUARY OF MISSIONS

**O** GOD of love, O King of peace,  
Make wars throughout the  
world to cease;

The wrath of sinful man restrain,  
Give peace, O God, give peace again!

Remember, Lord, Thy works of old,  
The wonders that our fathers told;  
Remember not our sin's dark stain,  
Give peace, O God, give peace again!

Whom shall we trust but Thee, O  
Lord?

Where rest but on Thy faithful  
word?

None ever called on Thee in vain,  
Give peace, O God, give peace again!

—H. W. Baker.

## THANKSGIVINGS

**W**E thank Thee—  
For the splendid spirit  
manifested by the leaders of  
the Church in the present world-  
crisis. (Pages 757, 759.)

For the good examples of all  
those who have set forward the  
Kingdom in their generation.  
(Pages 754, 761.)

For the gifts of life made by those  
who have gone as the Church's  
representatives to the outposts of  
the world. (Page 777.)

For the power of the spirit which  
still transfigures the lives of men.  
(Page 793.)

For the blessings which have fol-  
lowed upon earnest efforts to en-  
list men and congregations in serv-  
ice for the Kingdom. (Pages 757,  
791.)

## INTERCESSIONS

**T**HAT it may please Thee—  
To pour upon all Thy peo-  
ple the spirit of wisdom and  
patience, of ministry and loving  
kindness; that we may worthily act  
our part in this time of the world's  
great need.

To guide and govern the lives of  
Thy servants chosen as bishops  
of Thy Church, that they may be  
indeed Thy shepherds, and bring  
many into the fold of Thy King-  
dom.

To raise up men full of faith and

of the Holy Ghost to witness for  
Thee in the needy places of our  
own land. (Pages 763, 782.)

To protect with Thy loving kind-  
ness the women who represent Thy  
church in the wilds of Alaska. (Page  
785.)

To stir Thy Church to a better  
use of her opportunities for reach-  
ing heathen sojourners within our  
own land. (Page 771.)

To protect from harm and danger  
all the works of Thy Church in the  
mission field, and raise up for them  
new friends to take the places of  
those whose hands fail because of  
the present distress.

To make us more faithful in  
prayer that a permanent and world-  
wide peace may follow upon the  
crash of conflict.



## FOR WAR TIME

*By the Bishop of Massachusetts*

**O** ALMIGHTY GOD, Father of  
our Lord Jesus Christ, of  
whom the whole family in  
heaven and earth is named, look  
down in pity, we beseech Thee, upon  
those Thy children, who are now  
at war. Restrain them from hatred,  
pride, and hardness of heart.  
Strengthen in them justice, mercy  
and love.

Keep under Thy merciful protec-  
tion those who are in peril by land  
or sea. Remember the prisoners;  
relieve the sick and wounded; suc-  
cor and support the dying; comfort  
those who mourn. Give strength  
to those who minister in hospital  
and camp, and loving-kindness to  
those who struggle on the field of  
battle. And hasten the day, O Lord,  
when all nations shall dwell together  
in peace.

Continue to our own beloved  
country the blessings of peace, and  
so lead us in the paths of righteous-  
ness and of Thy truth, that we may  
be strong to labor among the na-  
tions of the earth in preparing the  
way for Thy Kingdom of peace and  
love.

We ask it all in the name of the  
Prince of Peace, Thy Son, Jesus  
Christ, our Lord. Amen.



## ANNIE KATHARINE SCHWARTZ



THE mission work of the Church has suffered a grievous loss.

This time it is not a bishop, or distinguished educator, or efficient doctor, or brave nurse who has fallen. It is one who, unnoticed and unknown, cooperated to make their work effective.

Only those who have lived in the Missions House, and known intimately the band of men and women who labor there, can realize what it means when we announce the sudden death of Annie Katharine Schwartz. For eighteen years—since the days when, as a young girl, she took her place at a desk in the two rooms of the Bible House, which then represented the Church's missionary headquarters—she has rendered consecrated service. As the trusted secretary of the treasurer she was in intimate relation with the most important concerns of the Board. Exact, faithful and discriminating, serving for love and not for hire, she won confidence and affection. Of all those who have their home in the Church Missions House, none could be more sorely missed.

She was an employee—a “working girl,” if you choose—but the spirit of the serving Christ possessed her, and transfigured whatever she touched. In every large body of people may be found some one or two toward whom the others turn in uncertainty or diffi-

culty, sure of good counsel and ready help. Such a one was Miss Schwartz. Exact of mind, with a large background of experience in the work, and, though busiest of all, never too busy to lend a hand, she went through life lightening the burdens of others, even though she thereby added to her own. To “ask Miss Schwartz” was the too common solution of many a question.

Perhaps this spirit of helpfulness cost her life, but that life she would have counted valueless if deprived of the power to help. The long illness of a dear sister had drained her vitality to such an extent that a sudden illness demanded an immediate operation. In neighboring rooms of the same hospital, within twelve hours of one another, the two sisters passed out from the land of the dying into “the land of the living.”

Upon the Church's roll of those who have given themselves wholly, that the Kingdom of God might come, there is none more worthy to hear at the last: “Well done, thou good and faithful servant, enter thou into the joy of thy Lord!”



“ASKING MISS SCHWARTZ”





A MINING PLANT IN WESTERN COLORADO



ONE OF OUR MOUNTAIN CONGREGATIONS

## 'MONGST MOUNTAINS, MINES, AND MEN

*By the Rev. W. R. B. Turrill*

THE Rural Dean has a dozen mission stations scattered amongst the mountains and mesas of the southwestern part of the missionary district of Western Colorado. He ministered at each of them once a month; but he and the Bishop often longed to supply more frequent ministrations. So they invited a priest from a certain heat-stricken diocese to come to the mountains for the hot months, that while he and his family were enjoying the scenery of the Rockies and the coolness of the air he could also give regular service to the flock at Silverton, which lies in one of the numerous "parks" occupying the depressions at high altitudes between the rugged peaks.

Nineteen hundred feet nearer the stars than ocean level was the little mining center of Silverton, Colorado, and the peaks towered up four thousand feet higher all around it. The

visiting priest and those with him revelled in the scenic and climatic beauties of the place and enjoyed the ministering to and the hospitality of the congregation of the little mission church, but his missionary and esthetic faculties being awakened by the nature of the country, the *locum tenens* began to cast questioning eyes up the rocky canyons which opened into the amphitheater in which the little town was laid, wondering what sort of conditions, natural and spiritual, existed in the mountainous country beyond.

The Rural Dean had had similar thoughts, together with a sly eye on the silvery trout in the headwaters of the canyon streams; and as neither he nor his erstwhile representative were taking a regular vacation they resolved to join forces, combine spiritual and recreative motives and go tramping and exploring.

So one fine morning they started



off, a little mountain railroad carrying them eight miles up the Animas Canyon, down which those three R's of progression—the river, the road and the railway, found just room by means of much crossing and recrossing of each other and considerable blasting and building on the part of an enterprising local pathfinder to wind their sinuous way. On the way two large and prosperous mines with their ore-reduction mills were passed. Each of them has in the past brought several million dollars to their fortunate owners.

### *The Vicissitudes of Mining*

But further on up the canyon, after the travellers had left the narrow-gauge cars at Animas Forks and had taken to shanks' pony, a different state of things was brought to their notice. As they climbed the steep path between the glacier-worn cliffs they chummed with a lonely miner



AN OLD HERMIT OF TELLURIDE

traveling for the thousandth time to his long-held and still-unproductive "claim." He was intelligent and communicative, full of interest in this, the most fascinating and profitable—"if you strike it right"—of all occupations, albeit the most uncertain and risky.

"See that big heap of lumber lying there?" he asked, pointing to a mess of wooden débris lying on the side of the canyon between the road and the river. "That's where a snow-slide came down the mountain in a place where it had been supposed the snow would never slip, and in five seconds destroyed a mine boarding-house which had just cost \$17,000 to put up."

Further on he remarked "Those big buildings up yonder are the mill and boarding-house of a mine the stock of which was subscribed by hopeful investors to the amount of two million dollars. And it never paid a cent of dividend. All those fine buildings were nothing more than a stock-selling scheme, all put up before sufficient investigation had been made to determine whether there was any ore in the company's claims or in what direction, if any, it lay."

One more instance of a mine failure and that of a different type, the miner gave. "See that peak all stained red by the iron solutions percolating through?" he asked. "Yes," was the reply. "Well," he continued, "a man from the East who had been successful—in the grocery business, I think it was—saw that block of red rock in the mountain, and believed it contained solid gold. He invested his own and his friends' money in a big mill and aerial tramway (which the travellers afterwards saw) and lost every cent of it."

### *"Where Every Prespect Pleases"*

But now were thoughts drawn from the get-rich-quick attempts on the part



A MINE ON THE MOUNTAINSIDE

of unscrupulous, mistaken, or gullible human nature, to the pure and beautiful in Nature. The canyon sides had become more sloping, and from green grassy stretches there burst on the view of delighted eyes a glorious blaze of floral color in all the brilliant tints from scarlet and gold to a purple and blue. The gleaming Indian paint brushes lifted their scarlet or crimson heads aloft, and the giant mountain columbine softened their glaring tones with her own delicate tints of light blue and white, each of her lovely blooms when upturned presenting the beautiful dove-cluster which gives the flower its name. Growing between these conspicuous flowers were purple bluebells and white daisies with yellow buttercups and golden dwarf sunflowers to complete the gorgeous picture, the whole framed in a background of solemn heavenward-stretching pine trees. The wayfarers stood and reverently gazed at the lovely scene and felt

"Earth's crammed with heaven,  
And every common bush afire with  
God."

### *"And Only Man Is Vile"*

Lunch was eaten at a wayside boarding-house at Eureka which had once been a saloon. It was a tribute to the rising standards of life even in a mining "camp" that through the influence of the mine managers and men liquor houses had been entirely eradicated from this neighborhood.

"Not that there isn't drinking going on," said the miner friend. "The men will bring it into the mines by stealth, and will often go down into town with a month's or two months' hard-earned wages in their pocket-books and fling it all away in one or two days' wild orgy. The lowest pay allowed by the union in this camp is three dollars a day, so that it would be easy to save and become independent; but numbers of the miners go on working and spending from month to month with no more thought for the future than an animal."

The pedestrians now turned along a narrow trail which wound along the side of a gulch, and climbing to the height of 13,000 feet, 2,000 feet or so above timber line, crossed the "di-



vide" between the Atlantic and Pacific slopes by Cinnamon Pass. Descending by way of a snow bank still apparently 20 feet deep, though it was the end of July, the trampers came to the region of pines and spruces again and passed into the view of a delightful little "park" watered by a clear trout-promising stream and occupied by half a dozen miners' log cabins.

### *The White Cross*

"The shades of night were falling fast," and it was time to look for lodging. But all the cabins were full, and as the next hamlet was six miles farther on things began to look black both literally and figuratively. But an obliging miner volunteered to share his son's bunk and loan his own to the strangers. A meal was also to be obtained in another cabin, and the evening was pleasantly and profitably spent in learning the conditions of the neighborhood. The men, it transpired, were down in the little hamlet for the summer in order to do the annual statutory \$100 worth of "assessment" work necessary to hold each "claim," which they continued to hold onto year after year in the hope that mining for low-grade ore would be more profitable some day.

During the evening the sojourners were shown one of those strange formations by means of which Nature, working silently in past ages, has placed on the mountain side, so that he who runs may read the eternal call to men to look above the quest for sordid wealth and to center the soul on the kingdom of God through love and self-sacrifice.

Away up on the mountain top overlooking this miners' valley, carved as by unseen spiritual hand using the forces of Nature as His tool, lay a shining white quartz cross in perfect shape and proportion, appearing from below to be only a few feet long but in reality sixty feet in length and thirty in beam.

The visitors uncovered and gazed, and silently wondered.

### *Service at a Mine*

Next morning they rose prepared for trout-fishing, only to be told that a milldam lower down prevented the fish from coming up. So piscatorial art was sacrificed to the mining business, with apparently no result.

After breakfast the travellers retraced their steps over the divide to the saloon-free hamlet and up to a large mine near by. Here they arranged to hold service for the miners and villagers in the Bagley Mine boarding-house. In the evening they assembled, and with the congregation ranged round the tables the Rural Dean conducted service and the *locum tenens* preached on the subject of the cross, illustrated by the natural cross on the mountain top across the divide.

"How long since you had a religious service here," was asked when devotions were over. "Well," said a resident, "I've been here eleven years, and I only remember one service, which was held by a Presbyterian minister who was staying in the neighborhood." "It's a shame," remarked a young engineer, "that these men should be left year after year isolated among these hills without any influence to help them towards, or even to remind them of, higher things."

The missionaries slept in the manager's house and breakfasted next morning at the boarding-house benches with the men, leaving after hearty handshakes and appreciative words. Catching the little canyon train which had come right up the valley with stores for the mines the wayfarers had perforce to ride down the valley seated on the tender of the engine, for, there being no concentrates ready at the mine for shipping to the smelter, the cars were left behind to be loaded for another day, the engine returning alone. The passengers enjoyed the novel experience.

*Mining Missionaries Needed*

Twice afterwards during his stay in the mountains the *locum tenens* journeyed up the canyon and preached to the miners, and on the third occasion pushed on further, and crossing two ranges, each 13,000 feet high, reached the mining camp of Gladstone, where he preached to a similar congregation. Again the question was asked, "How often have you had service here?" "Once in ten years," was the reply,

"when two Mormon missionaries came this way!" Here the visiting priest was asked to baptize two children of Swedish Lutherans who had been waiting several years for the holy rite, and thus the representative of the American Catholic Church was the minister of the church universal.

May the day come when the Church for Americans shall be able to send her ministers to the isolated men throughout the Rocky Mountains, and indeed all through the land.

## PROGRESS THROUGH PATIENCE

. . . *And the epitaph dears, "A fool lies here  
Who tried to hustle the East!"—Kipling*

ONE day we sent for a contractor to come and see us about some carpentering. We went into detail, telling him just what we wanted, how we wanted it done and had the price fixed. The carpenters were to come immediately. After a week the head carpenter came alone but knew nothing about what we wanted. "Did the contractor not tell you?" we asked. "No," he replied. So we told him. He faithfully promised to come and bring some men the next morning. A week passed and he had not returned. Finally two workmen appeared asking what we wanted. "Did not the head carpenter tell you?" "No," they said, "he simply said for us to come to the hospital." To them we carefully explained for the third time. They found the place to work and got out their tools, but by this time it was time to eat their dinner, so they had to go home. In the afternoon they came again but had forgotten to bring a hammer, so had to go home. They started to work again when they discovered they did not have the proper screws, so one of them had to make another trip. When he returned it was time to stop the day's work. During the next few days no

workmen at all appeared. We sent a message to the contractor asking that they come. The next day two came who had never been here before, and inquired what was to be done. Again we explained. We could not stay to superintend the work then because we had an operation on. When we returned we found that they had spoiled the job. Four days later one lone carpenter came, worked the whole day, then told the contractor that our work was finished. Not knowing this we waited for workers to come. When they did not appear we again sent for the contractor and talked to him about the way our work was not being done. The next day three different carpenters appeared who had not been told what was wanted (explanation number five) so had not brought the necessary tools. Finally the tools were secured and the men started to work. So after several weeks we managed to get as much repairing done as one man in America could have done in two or three days. However, by personally superintending all repairing done by the carpenters, painters, plasterers and masons, by the time October came around we had the whole hospital repaired.—*The Helping Hand.*



# MEDICAL WORK IN THE PHILIPPINES

*By the Rev. Robb White, Jr.*

THE Spaniards have a saying that but for the natives and the *carabaos* these Islands would be a paradise indeed. Blest of God with a mild climate, never at any time so hot as in many parts of our own land, and never cold at all; smiling with sunshine the year round; with fertile soil bearing some sort of harvest every month; with water teeming with fish,—there is much to confirm this view. Indeed, among Americans in Manila the death rate is lower than in many American cities. But in spite of the even climate and the simple out-door life of the common people, certain causes have conspired to maintain a very high rate of mortality among the natives, and to make preventable suffering one of the most frequent and obvious features of Philippine life.

Tuberculosis kills thousands each year, and in former times smallpox and cholera carried them off like sheep. I have known an inspector to report the death of 10,000 people in one province in one month of a cholera epidemic. In that, and many similar epidemics, by observing the simple precaution of eating or drinking no unboiled thing, not a single American was affected.

Among these adverse causes is a fatalism ingrained in the Malay temperament, which palsies all efforts in his own behalf, "We are in the hands of circumstances and struggle will be vain!" Add to this a very low estimate of the value of human life, and a deep religious reverence in the presence of what he believes to be a visitation from God; then remember that no knowledge of the conditions and causes of disease, and no facilities for its alleviation have been accessible to the common people; and one can readily see that there is scope here for medical work.

Suppose a man is taken sick in any one of the thousands of little thatched villages where no white man is resident. Not being of a cautious or provident turn of mind he will disregard the first warning symptoms, and continue to eat and go out in the sun as usual. Being also underfed and of a weak constitution his trouble soon becomes acute. Now his excitable mind immediately exaggerates the gravity of his ailment with all the terrors of the unknown, while his religiousness convinces him that this is a Divine visitation, wholly awful and wholly mysterious. God has sent this, and it were impertinence for man to interfere. In all his village there is no one with any medical knowledge or medical supplies. I have frequently arrived at a village of one hundred or more houses at nightfall to find that there was in all the village not a single ration for man or beast laid up in store.

The nearest medical help is distant perhaps two or three hours—perhaps as many days—and the only conveyance is a hammock slung on a bamboo pole borne between men's shoulders, over trails too rough to be attempted at night. This means an ordeal for a well man when the sun is beating down upon him, and for a sick one it is a horror. Aside from that, there is the strong probability that a timid native would be unable to persuade his neighbors to undertake this arduous labor on what they would consider a wild-goose chase. The usual course is for the sick man to send hurriedly to the priest to say some masses, or light some candles before his patron's altar, and the family makes ready for a funeral.

The above refers to conditions in the Christian villages. Among the savages, conditions are worse. In-

stead of accounting sickness the act of God, benevolent in that ultimately it takes us home to Him, it is attributed to the malign influence of the spirits of departed enemies, or of friends irate because of some rites neglected. The "canyao" which their customs prescribe as remedial, are orgies of eating and drinking accompanied by more or less of improvised singing and dancing. I have known one that lasted for nineteen days, and consumed three thousand dollars' worth of meat and rice and rice wine. The same fetish men who announce that this sickness must be alleviated by the "canyao" are generally willing to advance the requisite ready money, and I have known a man's children and grand-children sold into virtual slavery in order to defray such expenses. If the missionary can hasten the cure by the use of medicines, he earns a very tangible gratitude from the patient. Frequently the patient's presence is not required at his own "canyao" and he will slip off to the mission in hope of relief before his property is all eaten up by his ever-hungry neighbors.

Of actual active agencies, of course the American Government is and must long be the great Medical Mission. With thousands of dollars and hundreds of native health-officers trained and directed by a very efficient corps of white doctors selected from our army and navy corps and various university faculties; with the tremendous influence of the public schools and the native soldiery as an instrument for imparting and advertising medical knowledge; and with the sometimes indispensable persuasive force of the bayonet back of its programs, it has certainly achieved very great results, and made a very creditable contribution to the problem of improving life in the tropics.

There was never any doubt of the need of medical work in our missions.

Indeed, Bishop Brent anticipated this, and was able to make provision for it at each of our mission stations. Itinerant medical trips and daily clinics are an important phase of this work, and they have done great good. From the missionary point of view they will continue to be necessary, but from the medical they are very often extremely unsatisfactory. Fortunately there are a considerable number of maladies that will yield to one immediate treatment. These can be treated and disposed of. If, however, it be a question of repeated doses, where regularity or persistence is a factor, or where discretion and observation are required, or where the medicine used is dangerous, the probability is that the remaining doses will be disregarded as ineffective, or else all may be taken at once to avoid the trouble of remembering. The number of cases that would yield only to the regular intelligent care and feeding possible only in a hospital is best known to those who have tried to do the work without one.

Especially is this true of sick children. Filipino pickarinnies are beautiful, winsome, alert little things. They are born into the world by thousands, and yet so appallingly high is the rate of infant mortality that the population does not increase. The people love their children and enter into their gaities. But they do not correct them, nor force them to submit to any medical treatment if it is painful or the child objects. If a wound or eruption comes it stays or heals itself. Among some of the tribes there are superstitions against making any provision for a child's birth. One of our missionaries once acted as impromptu attendant by the roadside with only a blade of sharp grass for obstetrical instrument. When the child is born it is taken to the nearest stream and washed. If it lives to be five or ten years old it may



hope to have some clothes of its own—otherwise not. Women work hard, and there is generally no respite from labor until a day or two before the child's birth; in three or four days the mother is back at work carrying fifty or a hundred pounds' burden on her head or back, and the child is for the most part turned over to some old woman or strapped on the back of some babe of four or five. If the child cries its guardian chews up some rice or sweet potato, and with a very dirty finger transfers the pap from mouth to mouth, pigeon-fashion, until the cries stop. If the baby dies it is a matter of no consequence. The father and mother give it no consideration. Some by-stander picks up the little inert body, scratches a shallow hole for it in the nearest potato patch, resumes his seat on his haunches and the incident is closed. In a land where there are no milch-cows, if the mother's milk, by reason of her being overheated or tired, disagrees with the infant, in its home it is practically without hope for its life.

At Baguio and at Bontoc the government has established hospitals; we have therefore closed our dispensaries there and now send all serious cases to the civil hospitals where natives receive free treatment. In the early days at both these places our missionaries harbored and cared for the sick of many races and religions.

The Sagada hospital is now in process of construction. Mrs. Staunton and Miss Owen are both graduate trained nurses of long experience and excellent judgment, and it is greatly to be hoped that some skilled physician may volunteer for this post. Sagada ministers to some sixteen villages, and there is a regular—or rather, a constant but very irregular—stream of halt, maimed and ailing folk requiring attention. There are some diseases in this region named and known, but never yet thoroughly

studied. The Igorots are indifferent to pain and of a strong constitution, and make good patients. The mission has so established itself in the confidence of the populace that efforts to eradicate disease meet now with the cordial coöperation of the head-men.

The way to the Moro's heart is still—for us, as for the Roman Catholics—an unknown journey. But we feel sure that the establishment of our hospital in Zamboanga is going to prove one step in the right direction. From the outset it is sure to find ample field in ministering to the American and Christian native population of that large seaport. It should be a splendid entering wedge among the Mohammedans also. Where efforts to tamper directly with his religion and religious customs have invariably been met with a rebuff so abrupt as to terminate negotiations immediately, the care of his sicknesses gains his confidence.

In Manila our University Hospital, now called St. Luke's, has long held first rank among the city's medical institutions. We have been very fortunate in securing the services of some very capable physicians and nurses, and the standards have been of the highest. All sorts of major operations are matters of daily occurrence. The surgeons of the civil government and of the army and navy, as well as the various specialists in private practice, assist here and at the daily free clinics to which the natives throng. Our first graduate native nurses were sent to Philadelphia for a post-graduate course, and one of them led the class of American nurses there. All have now returned and are at work in our missions.

Hilary Pit-a-Pit, first-fruits of our Bontoc mission, is now preparing himself at the Philippine University to be a medical missionary to his own people. From Baguio and Sagada some of the brightest pupils have been sent to Manila, to the University Hospital.

# THE OTHER SIDE OF CHINATOWN

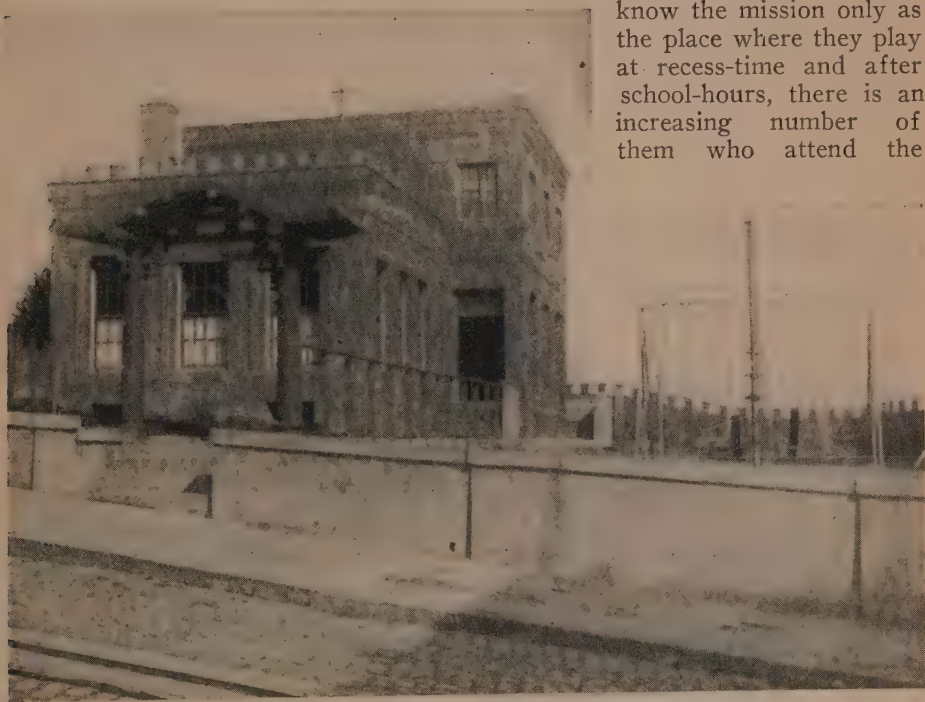
*By the Rev. T. J. Williams*

THE average tourist who passes through San Francisco wants to see, and does see, Chinatown. But it is only incidentally—often not at all—that he sees the true and the more attractive side of Chinese life. For he sees Chinatown at night, under the direction of licensed guides, and the Chinese who are willing to be thus exploited before sight-seers are not the most representative class. But now and then there are tourists who prefer to visit Chinatown in the daytime; and they see, though they do not realize it, the true Chinatown and the representative Chinese life.

One of the sights they see—and always stop to admire—is a crowd of

gaily-dressed Chinese children at play in a picturesque play-ground. An old-fashioned Chinese gate-way leads into a yard that on one side is a brilliant flower-garden and on the other a children's paradise, with swings, see-saws, a slide, and a "may-pole." Back of the garden is a brick house with still another garden on its roof; crowned by a cross that tells you, before you read the sign over the gate-way, that this is the Chinese Episcopal Mission, "True Sunshine."

The children usually seen playing in the yard are the pupils of the Oriental Public School, located just across the street, who use the mission-yard as a play-ground. But while many of these children know the mission only as the place where they play at recess-time and after school-hours, there is an increasing number of them who attend the



TRUE SUNSHINE MISSION ON BAY STREET, SAN FRANCISCO



Chinese day-school and the Sunday school of the mission; who taking the mission first, as it were, on sufferance, as furnishing the only place to play in a crowded district, have been won to a more intimate knowledge of the Church.

The Church has been interested in the evangelization of the Chinese in California since the early fifties, when a missionary from the Church of England Mission in Honkong, the Rev. Edward Syle, came to work among the Chinese who were just beginning to settle in California. Under date of April 9, 1854, Bishop Kip records in his journal the confirmation of a Chinese at Trinity Church, San Francisco, in the first class presented to him in his new diocese. Further reference is made to the work of Mr. Syle in the diocesan journal of 1855, but the journal of 1856 records that, discouraged by his failure to make any impression on the Chinese immigrants, Mr. Syle returned to China. Mention of Chinese mission-work next occurs in the journal of 1869, in the parochial report of the Church of the Advent, San Francisco, where there seems to have been a large Chinese Sunday school. This work is mentioned until 1876. Meantime a similar work had been begun at Trinity Church, in 1872. Several converts were baptized and confirmed, among them Mr. W. C. Young, who was appointed missionary to the Chinese in 1876, under the direction of the rector of Trinity Church. The mission was located on the site of the present Oriental Public School, opposite the situation of the mission to-day. In 1879 Mr. Young was ordained deacon. But after a few years he returned to China; the communicants were scattered and the work died out.

Until the establishment of the present work in 1905, only one effort was made to revive the Church's mission to the Chinese. A lady who had had wide experience in China undertook

this important task; but in spite of faithful and earnest labors, she withdrew in discouragement. It was in 1905 that Deaconess Drant, returning from pioneer work among the Chinese of Honolulu, was impressed while in San Francisco with the fact that the Episcopal Church had so long done nothing for these people in our midst; and, obtaining the consent of her own bishop and the bishop of California, she turned aside in San Francisco to start the successful work that is being done to-day among the Chinese of San Francisco and Oakland.

The story of the founding of True Sunshine Mission has been told in these pages by Deaconess Drant herself. Her long-suffering patience, her earnest prayers, her noble self-sacrifice were not wasted. The work in San Francisco, checked almost at its beginning by earthquake and fire, sent out its off-shoot to Oakland, and to-day these two branches form the only work being done by the Episcopal Church among the thousands of Chinese on the Pacific Coast.

The work is under the general oversight of the archdeacon of California, forming part of the Cathedral missionary system of the diocese. But the direct pastoral charge of the missions is in the hands of a Chinese priest, the Rev. Daniel Gee Ching Ng, ordained priest in 1913. He is assisted by an American deacon, the Rev. Thomas J. Williams, and a corps of workers,—two paid, and the rest volunteers.

The work on the two sides of the bay is conducted on the same principles—the one being an almost exact counterpart of the other. Both the San Francisco and the Oakland branches have their afternoon Chinese schools for women and children, taught by competent Chinese women teachers, whose salary is paid by the General Board of Missions; each has its English night-school for men, taught by the clergy and volunteer workers, and each has its Saturday sewing-school,



"EACH LORD'S DAY BEGINS WITH THE LORD'S SERVICE"  
*The Chinese priest and his servers at the San Francisco mission*

taught by lady volunteers. The native priest-in-charge and the American deacon—who speaks enough Chinese to be able to preach occasionally in that language—spend much of their time visiting among the young men of Chinatown; while Mrs. Ng, the wife of the priest-in-charge, visits among the women. Through these agencies—Chinese day-schools, English night-schools, sewing-schools, and visiting—the workers of the missions come into direct personal contact with more than one hundred individuals every week. The aim of all this effort, of course, is to bring these men and women and children within the influence of the gospel and the Church. Therefore, although many a day-pupil and many a night-school student is never seen on Sunday, it is by the Sunday work that results can be approximately gauged.

A Lord's Day at the Chinese mis-

sion begins with the Lord's Service. The Holy Eucharist is celebrated in Chinese every Sunday morning in the chapel of the San Francisco mission—at eight o'clock, except once a month when the service is at six, to enable communicants to attend who go to work at seven, and to allow the priest to give a monthly celebration at eight o'clock to the Oakland Christians. At these early Eucharists nearly all the communicants are present every Sunday, some of them coming from distant parts of the city, after a Saturday night's work that extends far into the hours of Sunday. On Easter Day all but four of the twenty-eight resident communicants made their communion at one of the two celebrations at the mission or at the nearest parish church; while those four received before the end of Eastertide. The devotion and reverence of the Chinese Christians at the





THE LATEST CONFIRMATION CLASS, MAY 5th, 1914

*A poor photograph makes the likenesses unsatisfactory. From left to right are the Chinese priest, the bishop, the deacon and the archdeacon*

Communion service excites admiring comment when American visitors attend the mission service or when the Chinese attend American churches.

At half-past ten o'clock every Sunday morning the San Francisco Sunday school assembles—from twenty-five to thirty-five women and children and some ten young men. The instruction is all in Chinese, one Bible-class for young men being taught by the priest-in-charge, the other for women and children taught by Mrs. B. Y. Chue, the accomplished wife of the Chinese Y. M. C. A. secretary; and a class of small children taught by Mr. Williams. At one o'clock the two clergy leave for Oakland, where Sunday school begins at two o'clock, conducted on lines similar to the San Francisco school. After a brief recess the children and young men re-assemble in the mission-room for a short evening service and sermon by the priest-in-charge, in whose occa-

sional absence the service is read by one of the young men of the mission who holds a lay-readers' license, and the sermon is given by the deacon. Several night-school pupils who do not come to Sunday school come to the service, bringing the average attendance to thirty-five. On one Sunday in the month, as stated above, there is an early celebration of the Holy Communion at the handsome new altar recently presented to the mission by the California Branch of the Woman's Auxiliary.

The afternoon service in Oakland over, the clergy return to San Francisco for a few hours' rest. Then, at 6.45 p.m. the San Francisco evening service is held. The school-room, which on Sundays is transformed into a chapel by opening the sliding-doors that screen off the sanctuary, is crowded at this service with men, women, and children to the number of thirty-five or forty. Six of the young



THE YOUNG MEN'S BIBLE CLASS AT THE OAKLAND MISSION

men communicants are organized into a vested choir, which enters the chapel in great solemnity, preceded by a wooden processional cross. In spite of the primitive simplicity and even crudeness of some of the arrangements, the service is most reverent—hymns, prayers, lessons, canticles, sermon, all in Chinese. The keen thought, deep spirituality, and thorough understanding of his people which characterizes the Rev. Daniel Ng give his sermons a power and hold on his hearers that is all the greater because of the fascinating eloquence of his preaching. He is considered the foremost preacher of Chinatown.

And what of results? Four years ago, in 1914, there were in the two missions just five baptized Christians, of whom only two were communicants. The next year saw the baptism of two converts in Oakland and of an infant in San Francisco, as well as the confirmation of a young man baptized in the Christian mission. From that time on the growth has been more

rapid. During 1912 eight young men were baptized and confirmed in San Francisco and two baptized and three confirmed in Oakland. In 1913 the largest number of Chinese men confirmed at one time in America were confirmed in Oakland. There were ten of them. One of the workers overheard the bishop remark to the archdeacon that if the mission had ten conversions a year, he would feel that every effort was repaid. One man confirmed in Oakland that year and two women in San Francisco brought the year's harvest to twelve baptisms and thirteen confirmations. The present year has seen the Bishop's hopes realized twofold. Since January 1, 1914, the Rev. Daniel Ng has baptized two infants and eighteen adults, and has presented seventeen for confirmation. Among these was an old lady of over sixty-three years, who was for many years a bitter enemy of Christianity.

Transfers from China have balanced in part the transfer of several com-



municants to other places in the United States, so that the present statistics for the two missions are as follows: San Francisco, baptized members, 31; confirmed, 26; catechumens, 1; Sunday-school pupils, 75. Oakland, baptized members, 19; confirmed, 15; catechumens, 3; Sunday-school pupils, 50. Total baptized Christians, 50; total confirmed, 41; total catechumens, 4; total Sunday-school pupils, 125.

Every outlook is bright; every prospect is encouraging—except that plain, ugly, practical side, the financial. Since the Chinese work was revived by Deaconess Drant in 1905 the support of the Mission has come principally from personal friends of the workers and the diocese of California. Until 1914 the work received only slight help from the General Board of Missions—now the Board pays the salary of the two Chinese teachers. The purchase of a lot and house in Oakland to replace the

rented store that has housed the mission in the past was inspired by the unsolicited, spontaneous efforts of the young men of the mission to raise funds for that purpose, and was made possible only by the generosity of the bishop of California.

The work is strategic in location, at this port of entry for Chinese into the United States. Its results are not only nation-wide, sending Chinese Christians to be examples to their fellow-countrymen in America, but they are world-wide in their influence; for three of the young men of the missions are aspiring to Holy Orders, that they may carry the Gospel message of the Church to their brethren in the home-land. Certainly the work deserves the support of the whole American Church. We are short-sighted in the extreme if we fail in seizing such an opportunity for reinforcing our foreign

mission work by ministering to foreigners in our own land.



A SEWING CLASS AT THE SAN FRANCISCO MISSION

## A TRANSFORMING POWER

SOME forty years ago, when a British admiral cruising in northern waters anchored off the Indian town of Masset, on Graham Island, British Columbia, a chief drove his war canoe alongside the man-of-war. A covering which concealed some object in one end of the canoe aroused the admiral's curiosity and he questioned the man about it. With pride the chief lifted the covering, revealing a heap of gory heads of his enemies!

Two years later a priest of the English Church, with his wife and baby boy, landed at the same place and began to teach and live the Christ life before these fierce savages. The result of the work of this man and his successors has been marvellous. When the bishop visited Masset not long ago he was entertained by Henry Edenshaw, chief of the Haida tribe, a son of the chief who so proudly exhibited the human heads. It is hard to believe that such a complete transformation could have taken place in the life of a people as is evidenced by the bishop's description of that Indian home:

"The house is large and comfortable. He has a family of eight, and yet was able to give each of five guests a separate sleeping-room. The drawing-room was furnished with good mission furniture, an oak sectional bookcase filled with good books, such as Dickens' works, Shakespeare, Tennyson, etc., and a number of religious books. A fine phonograph was also in this room. When invited into the dining-room for evening dinner, everything was found to be in as good taste as is usually found in a good white-home. At one end of the table sat the host, by long odds the best-dressed man present, although there were a bishop, a canon, a bishop's chaplain, a harbormaster and a postmaster of

the most important post office in northern British Columbia. He could converse in good English and is said to be a good platform speaker. At the other end of the table sat the hostess, who could not talk English, and who had never been off Graham Island, but who was dressed in a most becoming and modern way and took her part as hostess in a most creditable manner. An Indian male servant acted as waiter, and during the four-course dinner which was provided, he properly looked after the wants of all. Yet thirty years ago these people were only wild, heathen Indians."

The only church in the place is the Church of England, and every native in the place is an enthusiastic churchman or woman. This church, which holds 300, is well filled at every service, and not less than fifty are present at any celebration of the Sacrament of the Lord's Supper. There are at least three of their number who are well able to take charge of the service and preach. They have a choir of fifteen male voices which would be a credit to any church.

There exists nowhere a better and more encouraging illustration of the power of the gospel to change the lives of men and communities than the Haida Indians at Masset.—*Across the Rockies.*

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### *Years of Peace*

FROM the Christian era till the present time, as statist and historians tell us, there have been less than 240 warless years. Up to the middle of the nineteenth century, it was roughly computed that nearly 7,000,000,000 men had died in battle since the beginning of recorded history, a number equal to almost five times the present estimated population of the globe.



## OUR NEW RECRUITS



REV. H. H. LUMPKIN  
*Alaska*

the Board is sending to take up the battle for Christ in distant parts of the world.

From September, 1913, to September, 1914, fifty missionaries were appointed, of whom seven have not yet gone to the field. A part of these have already been made known to our readers in these columns. We now present some of the more recent appointees.

### *Alaska*

The Rev. H. H. Lumpkin has gone to Fairbanks to take the place of the Rev. Charles E. Betticher, Jr., whose term in Alaska has expired. Mr. Lumpkin is a young man, a graduate of the University of South Carolina and of the Theological Department of Sewanee. He was rector of St. John's Church, Charleston, S. C., and city missionary, but the lure of Alaska stirred his spirit, and he responded to the call of Bishop Rowe. He seems admirably fitted by temperament and experience to take up the splendid work developed by Mr. Betticher. He is accompanied by his wife and two young sons.

Miss Alice Wright volunteers



MISS WRIGHT  
*Alaska*

from the diocese of Milwaukee. She has always been a daughter of the Church, was trained in Kemper Hall, Kenosha, and has done parish work in her own town, Lancaster, Wisconsin. Going to the Deaconess School, Philadelphia, she was brought in touch with Deaconess Carter and became imbued with the wish to give herself to the work in Alaska.

Mrs. Maud B. Thompson, who is a young widow, was born in Canada and educated in the state of Washington. With her husband she spent some time in Alaska and was a helper in the work at Fairbanks. She now offers to return and give herself to the needs of that field.



MRS. THOMPSON  
*Alaska*

Our readers all know of Dr. Grafton Burke and his courageous work in behalf of the natives at Fort Yukon. His furlough has long been overdue, but he has stayed manfully at his post until a substitute could be found. Such a one has come forward in the person of Dr. Edwin R. F. Murphy, of Milwaukee, Wis. Dr. Murphy was born in the Church and educated in our Church institutions in the diocese of Milwaukee. He first offered for China, but because of the great need at Fort Yukon consented to go to Alaska. He sailed with his wife from Seattle, and by now is at his post.

### *Brazil*

A man for Brazil! More than once or twice Bishop Kinsolving has reminded the Church at home that it is ten years since a new helper has sailed for Brazil. At last this reproach is removed and Mr. Marion T. Meadows goes to assist the Rev. W. M. M.

Thomas who has been carrying on single-handed the important work of our only Church school, at Porto Alegre. Mr. Meadows is from the diocese of Louisiana, and is a graduate of Sewanee, where he has won the esteem and confidence of professors and students, who regard him as having excellent equipment for work as a teacher. Mr. Meadows is unmarried and sailed for the field early in October.

### *China*

For the reinforcement of his woman's work in the district of Anking, Bishop Huntington receives four accessions. Miss Virginia E. Haist, a graduate of the Church Training School for Deaconesses in Philadelphia, is a communicant of St. Luke's Church, Evanston, Ill. She is equipped for teaching and has long desired to undertake missionary service. Miss Velma E. Woods also goes to Anking after a practical experience of many years as a teacher in the Far West. While a public school teacher in Western Colorado, and still a member of the



MISS HAIST AND MISS WOODS  
*District of Anking*

Presbyterian Church, she gave valuable help to our missionaries in their Sunday School work. Later in California she was confirmed and offered herself for foreign missionary service. She is a graduate of the University of California and a Phi Beta Kappa. These two young women will prove a valuable reinforcement to our teaching staff in Anking.



SISTERS HELEN VERONICA AND EDITH CONSTANCE  
*District of Anking*

It is significant that religious orders within the Church are beginning to offer for foreign service under the Board. Already in the diocese of Hankow, under the leadership of the Rev. Robert E. Wood, a little band is living the community life, closely connected with the Order of the Holy Cross. Now two sisters of the Order of the Transfiguration from the diocese of Southern Ohio have gone to work in the district of Anking. Both are of the highest type of consecrated womanhood and have had large experience in practical Christian work. It should be a good day for the Church when those who have given their lives to her in religious orders begin to find in the mission field abroad the largest opportunity for Christian service.

Two young graduates of theological seminaries have offered themselves for work in Hankow. The Rev. Conrad H. Goodwin is a graduate of the Virginia Theological Seminary, and has taken a post-graduate course at the General Seminary, New York. In



MR. COTTER AND MR. GOODWIN  
*District of Hankow*



writing concerning him one of his friends says: "No missionary society could afford to decline the application of such a man." Mr. Goodwin, with his bride, left for the field on August 8. The Rev. Francis J. M. Cotter was born in New York and is a graduate of the General Seminary. He is a member of the Church of the Epiphany, where he has been active in parish work. All those who know him speak of his sincerity, integrity and sterling gifts of character, and unanimously approve his designation for the foreign field.

Miss Ruth Kent, who in 1910 offered for foreign service, but was compelled for family reasons to withdraw



MISS WALKER  
Hankow

her application, this year found it possible to renew her offer. She received appointment on December 10, 1913, and went to the field February 12. Miss Kent was graduated in 1910 from St. Faith's Training School, New York, and has been occupied in doing parish work. She is a member of the Church of St. Mary the Virgin, New York.

Miss Flora Walker, of English birth and training, became later a member of St. Stephen's parish, Lynn, Mass. Some years of business experience developed her many practical gifts, and the missionary spirit of St. Stephen's parish influenced her to offer for active service abroad. Before her departure she had a year of special training in the Philadelphia Training School.

The development of the modern missionary enterprise calls for workers of varied gifts. The business man and business woman occasionally can render most important service in the missionary field.

Miss Caroline A. Couch, who has been parish assistant to the rector of St. Thomas's Church, Taunton, Mass., answered a call of distress from the business office in Hankow when Mr. Hollander's ill-health compelled his withdrawal. She is associated with Miss Kay in acting as secretary for Bishop Roots.



MISS COUCH  
Hankow

Two clergymen are going to reinforce the staff of Bishop Graves, both of whom are recent seminary graduates. The Rev. William P. Roberts finished his course at the Cambridge Theological School last June, and the Rev. Sterling J. Talbot graduated at the same time from the General Theological Seminary. Both are university men and go to the work highly recommended.

Five young laymen go to the district of Shanghai. Mr. Horace P. Sailor, of Kenosha, Wis., is a mechanical engineer, a graduate of Cornell. His wife accompanies him.

Mr. John Andrews Ely, of New York, a Princeton man and a civil engineer, returns to a permanent appointment at St. John's University, where as a volunteer he taught mathematics in 1912-13. Mr. and Mrs. Ely, while on a leisurely trip around the world, stopped at Shanghai. Both became intensely interested in the work,



MR. ELY AND MR. URQUHART  
District of Shanghai

with the result that both have devoted themselves to it. Mrs. Ely is giving her time to pleading on behalf of St. Mary's Hall.

Another missionary recruit from St. Stephen's parish, Lynn, is Mr. Lewis K. Urquhart, who has been active in the work of his own parish while taking his course at Harvard University.

Mr. Alfred Newbery, of Grace Church, Newark, N. J., is a graduate of St. Paul's School, Garden City and Amherst College, where he also acted as tutor in languages.



MR. NEWBERY AND MR. WOLCOTT  
*District of Shanghai*

Mr. Roger D. Wolcott, son of the Rev. Dr. Wolcott, rector of Trinity Church, Highland Park, Ill., received his training in Sewanee and the University of Wisconsin, of which latter institution he is a graduate. He has been engaged in teaching and literary work, and has marked intellectual ability.

### *Cuba*

The important position of dean in the Cathedral of Havana, left vacant by the election of Bishop Colmore to Porto Rico, has been filled by the appointment of the Rev. George B. Myers, of Little Rock, Ark. His excellent work at the cathedral in Little Rock marks him as one who should succeed in the important post to which he goes. His hands will be strengthened by the cooperation of a devoted wife who shares his missionary spirit.

### *The Philippines*

Miss Grace Butterfield, who has

taken up the work of the House of the Holy Child, Manila, is a woman of unusual experience and ability. Born and educated as a Congregationalist, she was confirmed in the Church ten years ago. She has had large experience as a teacher and in practical philanthropic work. She was successively private secretary to ex-President Eliot, of Harvard, and Richard Henry Dana. She offered for the mission field because her experience led her to find in the power of the Gospel the one and only solution for the problems of the world.



MISS BUTTERFIELD  
*The Philippines*

In addition to the persons named above, several helpers have been raised up in the mission fields themselves and set to the work. Among these are Miss Nellie McKim, daughter of the Bishop of Tokyo. Certain others, previously appointees of the Board, have been reappointed. Among these are the Misses Kelton and Woodruff to Porto Rico and Miss H. E. Emerson to Honolulu.

## A SELF-IMPOSED IN-COME TAX

A NOVEL plan has been devised in a church in Milwaukee, and that is the adoption of a self-imposed income tax for church purposes. The agreement among members of the congregation is that all those having an income of one thousand dollars or less will pay two per cent. to the church. Those who have larger salaries pay a larger percentage. On an income of three thousand dollars and over the rate is five per cent. This payment is in full, and from those who pay it no other contribution is asked.



## A MASSACHUSETTS IN MONTANA



*Rev. Leon F. Haley*

MONTANA is rightly called the "Treasure State" because her resources have remained so long undeveloped, and her wealth and riches yet await the pursuit and labor of humanity. In Montana you behold a great empire containing over 148,000 square miles. It is a nation in itself, containing as much land as Japan, and nearly twice as large as Korea. One county, which is the subject of this sketch, is as large as the entire state of Massachusetts. Here in Montana Bishop Brewer has labored for over thirty-five years, going up and down the valleys and mountains, and riding over the prairies and buttes, preaching the gospel of the "Mother Church" and confirming children to the Church in halls, and schools and cabin homes. No more interesting story of missionary zeal and self-sacrifice was ever recorded in the pages of Church history than the life and work of the bishop of Montana. He is now old. He insists he can do as much as he ever did, and if you followed him as he goes to the depot to catch a train, with his heavy grip in one hand and a bundle of books in the other, you would find it hard to keep pace with him. He is vigorous and rugged as the eternal hills, but he cannot travel and keep up with the growth of the Church which he has labored to establish. So the convention which met in Butte last June,—during the stormy days of the riots when the Miners' Hall was dynamited,—elected a coadjutor, in the person of Dr. Faber, of Detroit, and beginning with this autumn Bishop Brewer will have assistance in his great work.

Teton County, the territorial equivalent of the "Bay State," lies in the northwestern part of Montana. It includes the Blackfeet Indian reservation and the Glacier National Park. Within it also lies the Lewis and Clark National Forest Reserve, which is under the direct control of Supervisor T. C. Spaulding, a communicant of the Church. The only Episcopal Church building in all this vast area is located at Choteau, the county-seat. Here the Rev. Leon F. Haley was sent by Bishop Brewer, in June, 1913.

Bishop Brewer has made annual visits to Choteau since 1887. He found a few communicants and confirmed a few from time to time. The little group grew till it was decided to build the first Episcopal Church in Teton County. Mr. Haley found a heavy debt on the building, but has taken hold of the work with much zeal and earnestness. He organized a Sunday school in the fall which grew to be a splendid school before Christmas. The first Christmas program ever held in the church was carried out with the children's help. After the church was in running condition Mr. Haley made visits to other parts of the country, and everywhere received a warm welcome. In Conrad a guild was organized which now has a strong membership, who are looking forward to the time when they will have a church building. In Valier another guild was started which has grown vigorously in the last year. In these places services have been held regularly once every month on a week night. The people look forward to the monthly visit of the missionary and never allow anything to interfere with "church night." The services are held in the Methodist church at Valier, and in the high school at Conrad. Mr. Haley has found time to visit many school houses, where services have been held



MR. HALEY AND ARCHDEACON HOOKER READY TO TAKE THEIR DEPARTURE IN THE FORD

for the first time. At Blacklief, which is at the base of the mountains, he had a service one evening and induced the people to hold a social for the benefit of the church debt. It is a scattering community, but when the night for the basket affair arrived people came for many miles, and from the proceeds of this school-house gathering \$138 was raised for the church in Choteau. In various such ways the sum of over \$1,000 has been raised toward the church debt during the year.

This spring Archdeacon Hooker, with the aid of some money from a friend in Hartford, Conn., helped the missionary of Teton County to get an automobile. The archdeacon has labored in the state for nearly as many years as his bishop, and he believes firmly in following modern methods for advancing the work of the Church. He visits Mr. Haley once or twice a year and together they drive over the prairie to his other missions. Mr. Haley has found the auto very convenient for visiting new

settlers who live far remote from towns, and who never have means to get to church. Baptisms are often held in the home, and many a communion has been celebrated in the little front room of a lonely cabin.

The Lewis and Clark National Forest Reserve gives employment to many young men. They enter the service as guards, and when they become more efficient they are advanced to the post of forest ranger. All the rangers have cabins in various points of the forest. Here Mr. Haley has



House where the basket social was held





A SUNDAY SCHOOL ONLY SIX MONTHS OLD

gone with Supervisor Spaulding and held services that have won the mountaineers to the work of the church. He has enjoyed several "little mountain climbs" in company with the rangers, and has become a devoted fisherman in some of the trout streams.

The Church is rapidly going ahead in this "last West." The people are hungry for the gospel and the opportunity is *now*. Montana is having a great boom this year, and thousands are flocking to take up the vacant lands from the middle West. The Church has need of missionaries, and, while it is necessary to distribute the men over large areas like Teton County, it will not be long before means will be provided so that Mr. Haley's work can be duplicated with the help of another missionary by a division of his field.



THE HOME OF A FOREST RANGER

The first great need of Montana is for more laborers; the second, great need is for more money.

# WOMEN ON THE WATER

*By Archdeacon Stuck*

THE Tanana Crossing has figured already in the pages of *THE SPIRIT OF MISSIONS* as one of the points most difficult of access perhaps anywhere in the world in which the work of the Church is carried on. A hurriedly pencilled note just received from Deaconess Pick puts very vividly some of the interesting incidents of an attempt to reach the place with a new worker to relieve and replace the old one, and with a year's supply of provisions.

It should be prefaced by saying that the Bishop has been greatly perplexed this summer, in the midst of his bereavement and sickness, by a number of necessary changes, and that plans have had to be altered again and again because of unforeseen and unforeseeable obstacles to their execution. For instance, Miss Langdon was to go to "the Crossing," and take up the work that Miss Graves began two years ago, but Miss Langdon fell down a hole in Halifax, Nova Scotia, and if she did not break her leg might as well have done so, for at the last hearing she was confined in St. Luke's Hospital, New York, for an operation on her knee. So some one else had to be sent to "the Crossing," for Miss Graves is due for furlough and has an aged and ailing father anxiously expecting her return to him.

Thus it happened that Deaconess Pick, at the Mission of Our Savior at Tanana (which is at the mouth of the Tanana River while the Tanana Crossing is nearly six hundred miles up that stream) received unexpected telegraphic transfer, and three days after was packed up and gone.

As far as Fairbanks it was plain sailing, of course, for a regular line of comfortable steamboats plies up to that important place, but beyond Fairbanks the Tanana River is not really

navigable at all in any "outside" sense of that term, and a craft to ascend it, or to try to ascend it, must be specially chartered. Amongst the impossible things that we do continually in Alaska is the navigation of unnavigable streams. We have constructed some boats of such light draught that their masters boast they can float on a heavy dew, and we have designed propulsion to suit such conditions; stern wheels that do but skim the surface of the water, propellers with knuckle joints that can be pulled up out of the way when a sandbar is encountered, and so forth.

But the upper Tanana is not only very shallow in places and at times, it is also exceedingly swift; and being fed all along its left limit by glacial streams from the high ice of the mountains of the Alaska Range, is loaded with silt and cut up into many channels. It is also subject to sudden rises and as sudden falls, and in times of freshet runs like a mill-race, with heavy driftwood swirling amidst its foaming flood. I could tell a hair-raising tale of an attempt to stem its furious waters in the "Pelican" some seasons ago, when after battling full speed against its current for nigh eighteen hours, we gave it up, and came back in a little more than three hours at half speed. But this story is Miss Pick's story and not mine, and has just happened, and is not ended at that writing; and moreover no one can tell how it will end.

The Reverend Charles Eugene Betticher, Jr., is going "outside" this summer, to stay, after completing nine years' service in Alaska. Every member of the Alaskan staff hopes very earnestly that he will change his mind and come back after a year, but at present he is resolute not to. It was due to his enterprise and vigor that St. Timothy's Mission at the Tanana



Crossing was started, and the readers of *THE SPIRIT OF MISSIONS* and that admirable jurisdictional journal "The Alaskan Churchman," which he established and has maintained by his almost unaided efforts for the past seven years, will recall the difficulties of getting the first workers and the first supplies up there two years ago. Now Mr. Betticher was resolved not to leave until he had brought Miss Graves out and taken Miss Pick and Miss Celia Wright with their proper equipment and supplies in.

Mr. Betticher met Miss Pick at Fairbanks, the streets of the town awash from a most unseasonable flood, and on August 20 the two of them, with Celia Wright, the half-breed assistant and interpreter who has been of such great help to Miss Graves, embarked in a crude steam-driven, stern-wheel scow, pushing a small barge laden with the freight—the only rig that could be chartered—for the three hundred mile journey up-stream. The women had a small space curtained off with a strip of canvas, and that was all their privacy.

"The river continued to rise," writes Miss Pick, "so next day they decided to drop the barge, take us up to the Crossing, and then come back for it and bring it up" (which was a decision of doubtful wisdom as I look at it, for it took the chance of leaving them at their destination without any food. All the same, I am glad it was not "up to me" to decide). "So yesterday morning we transferred our things and the perishable freight to the scow, and were so greatly crowded that we could not stretch out straight. Well, we had not got out of sight of the barge before the beam holding the engine in place gave way, and there had to be a hurried landing. The beam was repaired, and though wood was needed for the furnace there was none in that particular spot, so there was another hurried run, with barely enough steam to get to the wood.

"After that we went splendidly for some hours, when, about 8 p. m. there was a crash, the stern wheel broke, the sprocket wheel went flying, and it was a miracle that no one was injured. Quick as a flash they loosed a little boat and carried the cable to shore with Mr. Betticher and one of the crew paying it out as hard as they could go. Even so the boat was drifting back at such a fearful rate I thought it must be dashed on a bar. Celia was holding to the steering wheel with all her might, I was literally hanging on to the wire that let off the steam as they had shouted to me to do, while the third man of the crew was throwing buckets of cold water over the boiler pipes. It was an exciting time, but we made land, and here we are, tied up for several days while the men have gone back to Fairbanks to get some of the machinery repaired. I have made up my mind to one thing: Once I get to the Tanana Crossing I stay there until I come out for good."

A telegram just received from Miss Pick, dated "Salchaket," (the last telegraph station on the route, and about forty miles from Fairbanks) says "Reached Salchaket to-day; new wheel just broke; here some days"; and that is all we know at present or shall know for some time.

Now I have not written this unfinished story with a view of introducing any "to-be-continued-in-our-next" excitement into the staid pages of *THE SPIRIT OF MISSIONS*. There were two sources of the motive that made me sit down with pen and paper so soon as I had read Miss Pick's note. One was my great admiration for the brave women who come to Alaska to work in God's Name amongst its scattered people, and the other was the knowledge that there are some good folks "outside" who do not understand why more rapid progress has not been made in the matter of properly establishing St. Timothy's Mission at the Tanana Crossing.

## NEWS AND NOTES

**B**ISHOP MANN of Southern Florida writes telling of the sudden death of Dr. W. J. Godden, our faithful missionary among the Seminoles, at Glade Cross, in the Everglades. Dr. Godden, who was a physician and a perpetual deacon, has for many years maintained single-handed the Church's outpost among these Indians, ministering to them both physically and spiritually, with an occasional visit from some priest. It was not known that Dr. Godden's health was seriously threatened. He was found dead in his bed. Bishop Mann has gone into the Everglades to conduct his funeral, investigate conditions, and arrange for the future.

**A**N interesting and somewhat unique service was held on the evening of St. Luke's Day, Sunday, October 18th, in Calvary Church, New York. Special invitations were issued by the rector, wardens and vestry to the physicians and nurses of the city, and they formed a large proportion of the thousand who were present. After a brief service, largely consisting of familiar hymns, Dr. Howard A. Kelly, of Johns Hopkins Hospital, Baltimore, spoke upon "The Christian Physician." He was followed by Dr. William H. Jefferys, who emphasized the motives which underlie medical mission work, illustrating them from his own experiences in St. Luke's Hospital, Shanghai, China. The service proved a great success and was an inspiration and incentive to more consecrated service in all those who attended. The offering was given for the out-patient department of St. Luke's, Shanghai.

**U**NDER the leadership of the late Bishop Spalding the Social Service Commission of the district of Utah has published a magazine called *The Utah Survey*. This is the first

effort of this nature made by any diocese in the country.

**O**N Wednesday, October 7th, the diocese of New Jersey elected as its next bishop the Very Rev. Paul Matthews, dean of the cathedral in Faribault, Minnesota, and on the following day the diocese of East Carolina elected the Rev. Thomas C. Darst, rector of St. James' Church, Richmond, Va.

**B**ISHOP AVES has returned to his home in Guadalajara, Mexico, and is actively occupied in readjusting matters connected with the mission. The news from Mexico City, where Archdeacon Mellen, the Rev. Allan L. Bursleson and Miss Whitaker still remain, is only moderately reassuring. It has not been judged that matters were in a sufficiently settled state to justify the reopening of the Hooker School.

**T**HE Rev. C. C. Rollit, former secretary of the Sixth Department, was re-elected as missionary secretary of the Province of the Northwest at the meeting of the primary Synod held in St. Paul, Saturday, October 10th.

**W**E regret to hear from Bishop Ferguson of the sudden death of one of our catechists in the interior of Liberia. The Bishop says: "Mr. D. J. Wilson, a promising young man of good repute, was accidentally shot on the 21st of July by one of the party with whom he was hunting."

**A**'GAIN a portion of China is certain to be in the grip of famine. This time it is the south. It will be remembered that the recent appeals were from the alluvial plains of east central China. These districts were relieved, largely through American



gifts, and now every effort is being made by reforestation, river reclamation and other means, to remove the cause of the floods. It is hoped that this effort may become nation-wide, but until that time enormous suffering is inevitable. On September 10th the consul-general in the stricken region reported that "many millions in distress will need help until the fall harvests. In many places whole villages have been blotted out. The loss of life may never be known, but the suffering caused is appalling. This is only the beginning. Help is needed now. Delay cannot be long if these people are to be saved."

The *Christian Herald* is organizing its efforts for relief, and desires that the widest publicity be given to this appeal.

THE September issue of *The Southern Workman*, the organ of Hampton Institute, contains an interesting article by Lulu Owl, a young Indian girl. Her people, the Catawbias—a once powerful tribe, now reduced to a remnant of less than a hundred—occupy a reservation of less than a mile square near Rock Hill, in the northwestern part of North Carolina. Strangely enough the tribe, with the exception of her own and one or two other families, are strict Mormons, having been converted by missionaries from Utah some thirty years ago. Two Mormon elders reside constantly on the reservation with a view to preventing any other religious influence. In one way their teaching has been good—they are strict advocates of temperance. Education, however, has been sadly neglected. A schoolhouse, built by the state, was only open for four months in the year. Last summer the chief of the Catawbias asked Miss Owl if she would not take the school for the summer and try to arouse the interest of his people. She consented, with the gratifying result

that the attendance rose from thirteen at the beginning of the session to thirty-two at its close, and the people resolved to keep the school going for nine months in the year instead of four. It will be interesting to see whether with increasing knowledge the Indians will be content to remain under Mormon domination.

THE Girls' Friendly Society has caused to appreciate the co-operation of the late Bishop Spalding of Utah. There were local branches in two missions when he came to his district. Under the stimulus of his interest and energy a strong diocesan organization was formed with eleven branches.

IN our October issue Principal Dunbar of the Cuttington Collegiate School, Liberia, told of that institution's great need for books and magazines? A subscriber suggests that branches of the Woman's Auxiliary and others take up this need, even if they can only give a book or two. The Church Periodical Club, 281 Fourth avenue, New York, has kindly offered to receive such gifts and box them for sending to Africa. The secretary of the Woman's Auxiliary further suggests that if donors of books will send a small sum of money with their contributions of literature, it will be helpful in defraying the cost of forwarding them.

## CHRISTMAS GIFTS

AS a timely reminder, we suggest a year's subscription to THE SPIRIT OF MISSIONS as an appropriate gift to friends. We shall send out a gift certificate to all those who wish to remember their friends in this way. The certificate will bear the name of the donor and the name of the person who is to receive the magazine. This will be mailed direct to the recipient to reach him Christmas Day, or will be sent to the donor if preferred.

## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

At the outbreak of the war the Rev. Dr. Watson, of the American Church in Paris, telegraphed the Presiding Bishop asking aid. The Board of Missions made public his appeal, and many Church people responded. In acknowledging a remittance of 2480 francs made to him, he writes as follows:

I WAS in England when war was declared and came home at once. Probably no one can ever write the story of those first three weeks in August, before any one in America could in any way realize what was happening here. The need was so immediate that our funds were soon exhausted. Over six hundred Americans received material assistance in that time; sometimes food and often necessary shelter; often clothing, for hundreds arrived here without baggage. Long before the Government relief was ready the embassy and the Church were giving it from every available private source. With people leaving Paris, literally by the thousands, you may be sure this was rather a heavy task. The American colony scarcely numbers one thousand at this moment, and many of these will be leaving Paris when conditions of travel are more comfortable.

I am quite without assistance, but our charities bureau is actively at work and we have about twenty French girls making clothing for the American ambulance. This is in addition to our regular work amongst the French poor. All Americans who desired work or assistance have been helped. The student quarter is almost deserted. This is as it should be, as far as girls as concerned, for every young woman who is here now without sufficient income is a source of anxiety to those in positions of responsibility. Every doctor and every nurse is taxed to the utmost; the cost of living will be greatly increased, and the need

amongst the French poor will increase as the cold weather comes on and the roll of the dead becomes known.

You will readily understand that this church will do all in its power to minister to those in need, of whatsoever sort the need may be, but its resources will be severely taxed. We are largely dependent on transients, and for many months there will be no travellers. Paris is perfectly serene, but inexpressibly sad. Our own brave colors float from church and rectory, and they mean, to all who see them, sympathy and help. I have added to my other responsibilities that of executive head of the American ambulance; so that we have our share in all relief work here.



In sending what proved to be his last annual report, the late Bishop Spalding of Utah said:

BEFORE the war began prospects at Rowland Hall for next year were bright. Now things look discouraging. You see the biggest industry in Utah and Nevada is copper, and over 60 per cent. of the copper output is sent abroad. The mines and reduction plants are working now about one-third. And they may have to limit production still more. I am told that the Utah Copper has discharged 4000 men. This very naturally makes everyone feel poor and uncertain. Rowland Hall is requiring nearly \$7,000. This knocked my calculations into a cocked hat. Then the Emery House furnishing cost more than we thought it would, and beside that the contractors failed, and although we got out better than we thought we might at first, still we lost some money there. However, as the contractors bid over \$2000 less than the next lowest bidders, we feel we got the building pretty cheap.



The Reverend John A. Staunton, of Sagada, Philippine Islands, under date of August 6th, writes:

WHAT I would like to have you dream about every night is that, as the result of ten years work here, we have in the neighborhood of fifteen hundred Christian Igorots baptized at the mission and looking to it for ministrations, and that I am the only priest in this district now, or in sight for this district. Something must be done to get more priests to take care of these people, whom in converting we have promised to minister to. My furlough becomes due in just one year from now. If I have no one to leave with these people, who can take care of them? I shall not leave my station. If I have some one to take my work while in the States, I am sure that I can get workers to return with me who are well adapted to this work, which requires peculiar fitness and qualifications.

In sending five shillings as a subscription to THE SPIRIT OF MISSIONS, Bishop Gaul, Secretary of the Anglican Province of South Africa, says:

IT is delightful to get THE SPIRIT OF MISSIONS monthly and to utilize it (without I fear, your consent) in our *Church Chronicle*. Your people set us a good example in "go" and enterprise, and we are, I hope, being stirred up in many ways to forge ahead. May God bless your American Missions and link us all up in one great chain to bind the world in Christ—the only true solution of war!

Bishop Roots writes from Hankow China, under date of August 12th:

THE war is bound to affect European missionary societies profoundly. The Wesleyans and the Church Missionary Society (English) have already had directions from London to curtail their current expenditures as much as possible, and their capital expenditure entirely for the present, and to use all available local funds for current needs. The German societies will be yet harder hit.

## BISHOP TUTTLE'S REMINISCENCES

READERS of THE SPIRIT OF MISSIONS will recall that in 1906 Bishop Tuttle issued a volume entitled "Reminiscences of a Missionary Bishop." It had a large sale and is a valuable book for missionary libraries, containing, as it does, much personal material. A small remnant of the edition still remains. THE SPIRIT OF MISSIONS has been able to secure these and we offer the books as premiums to those who will send three new subscriptions, together with cash for the same. We are prepared to sell the volume at \$2.25 post paid. See the advertisement on page 745 of this issue.

The number in our possession is very limited and there will be no further edition of the work, therefore those who desire to take advantage of this offer should do so at once. We would suggest that this is an admirable opportunity for members of a congregation who wish to enrich the library of their rector at Christmas-time.

ACCORDING to the *Berkeley Bulletin*, the periodical of the Berkeley Divinity School, the library of that institution has been enriched by a slender little volume containing portions of the Church of England Prayer Book in the Ojibway Indian dialect. Its special value lies in the fact that it belonged to that great missionary James Lloyd Breck, whose autograph it bears, with the date 1855, when the Chippeway mission at Gull Lake was flourishing. The book was probably used in the services of St. Columba Mission. Inserted at the end is the official "order of bells," beginning with the rising bell at 5:30 and ending with the 9 o'clock family prayer bell. The numerous calls to work, study and prayer, speak eloquently of the zeal of the founder of the Mission.

## THE FORWARD MOVEMENT

AN "Every Member Canvass" was completed a few months ago in St. Paul's Church, Chattanooga, Tennessee, Rev. Loaring Clark, D.D., Rector. The results have more than justified the labor involved and have proved that with thorough preparation, earnest and loyal workers and the hearty cooperation of the entire membership success will be assured.

In this parish, typical, I am sure, of many other parishes—slow-moving, conservative and with more than 800 communicants, several preliminary attempts had been made to put into use the duplex envelope. These efforts had resulted each time in a few additions to the subscription list.

This year we decided to make our canvass as thorough as we possibly could. Several weeks in advance of the proposed date set for the canvass careful revision of the communicants' list was made; the parish was divided into twenty geographical districts; each communicant's name was tabulated on a file card, according to family and according to the district in which the family was located. This was done irrespective of age, social or financial position. Each communicant was equally represented on the canvass file card.

With this preliminary organization accomplished, the men of the parish were invited to an evening dinner, served by the "Senior Guild." We were fortunate in having with us the Rev. R. W. Patton, our Department Secretary, whose practical suggestions were of great service.

Some fifty men were in attendance, and before the meeting, which lasted from six until half past ten o'clock, had concluded, nearly every man present had pledged himself for service, and to give Sunday, April 19, for the purpose of the canvass.

With the names of these voluntary canvassers before them, the Finance

Committee of the parish appointed a chairman for each of the twenty committees that were to canvass the twenty geographical districts into which the parish had already been divided. To each chairman two assistants were allotted. Twenty automobiles were offered for use in the work on the designated day and the full committee was again invited to a dinner and to receive instructions.

The names of the committees and their chairmen were announced at this second dinner and they were instructed as to which district they had been assigned. We were fortunate in having with us on this occasion the Rev. T. S. McCallie, D.D., a Southern Presbyterian minister, whose church has carried out the every-member canvass for many years with the most remarkable success. Dr. McCallie made a strong address advocating the plan and stressing the importance of commencing, carrying out and completing the canvass in as short a time as possible.

At the conclusion of Dr. McCallie's talk he was good enough to pose as a member of this parish and was interviewed by two of our own men, acting as canvassers. This was very cleverly carried out and the little sketch proved not only instructive but mirth-provoking. Dr. McCallie brought out every possible objection to the plan, but was finally subjugated by the arguments of his supposed visitors. Copies of "Suggestions to Canvassers," which had been kindly supplied by the Board of Missions, together with copies of "Information"; "Why I Believe in Foreign Missions"; and the Easter Bulletin of the Board, were given the men assembled and the meeting, as all meetings devoted to this special work, was closed with prayer. The rector sent a personal letter to every family in the parish informing them as to the proposed canvass and



asking the people to remain home on the Sunday afternoon and receive the special committee appointed to wait upon them.

On the following Sunday morning, the day of the canvass, the men to engage in the work met at a corporate Communion. Forty-seven participated. At the morning service, the rector took for his theme, by special request, the subject of "Christian Giving." At the conclusion of the service, taking his stand at the chancel gates, the rector called by name each chairman and the members of his committee. As the names were called the men filed forward and as they stood in front of the congregation they were commissioned to go out and do the work allotted them in the name of the Father and of the Son and of the Holy Ghost.

After the benediction had been pronounced the canvassers adjourned into the Sunday school room, where they were handed the cards containing the names and addresses of those upon whom they were to call, together with a supply of subscription cards published by the Board of Missions. Each committee left the church in a waiting automobile, pledged to return to the rectory the same day with its report.

The chairman and two members of the Finance Committee were at the rectory to receive reports, and from four o'clock until after nine o'clock the canvassers returned. Throughout the day rain fell and during the afternoon it literally poured, but, in spite of these most adverse weather conditions, the men, drenched and tired out, but jubilant and happy, with one accord made report of success far beyond the largest anticipations.

The returned canvass file cards were found to contain most valuable information. Data concerning members of families; incorrect initials; new comers and matters of vital interest to the rector.

Some people were not seen. Some were out of town and some were sick. Most of these were interviewed during the next few days. Special letters were written to non-resident communicants.

Later the canvassers were invited by the vestry to dinner to receive the full reports. Fifty-two men were present. The treasurer reported an increase in subscription for Missions from \$451 to \$2,600, and increased pledges for parish support from \$5,200 to \$7,700.

At this meeting each chairman of canvassing committees reported for his district, and by vote of the meeting the committees were continued as permanent committees until next Easter, with an oversight of the communicants in their especial districts. Their duties will be to give any information they may receive to the rector regarding new comers, removals, sickness; and to adjust any difficulties that may arise in regard to subscriptions.

What are the benefits to a parish of such a canvass, other than financial? All the benefits we cannot now estimate, but we do know first, that we have learned to know one another better, and the men are assuming their responsibility for service as never before. Secondly, we have learned of communicants in town who have never affiliated with us. Thirdly, we have learned of changes in addresses. Fourthly, we have learned of many in sorrow and sickness whom we hope to be able to help, and lastly we have learned that union is strength indeed, and we shall all go forward with enlarged vision and with renewed zeal, realizing more fully than we have ever done that we are but a tiny section of the Church, and that the whole world is our field. We have surely been brought nearer to those in far-off lands, and have gained a broader conception of the brotherhood of man, and the responsibility of every individual.

# LIVES THAT HAVE HELPED

## II. THE KEEPER OF TRUE LIGHT \*

### I. *The Lighthouse*



HONJO and Fukagawa contain probably the worst slums in Tokyo. These districts lie on the eastern side of the Sumida River. Behind the two or three wide

thoroughfares numberless lanes and alleys run in every direction, literally swarming with men, women and children. Canals twist in and out, and when the water rises very high flood the districts, leaving misery and destruction behind them. Neither Fukagawa nor Honjo have enviable sanitary reputations. Rats are everywhere, breeding pest germs; and smallpox often scourges a slum. The people are poor fisher-folk, gatherers of shell-fish, longshoremen; peddlers; and day-laborers of all descriptions. They live in the wretched shanties that line the canals, or in houseboats with cabins about six feet square and three feet high. In the shanties whole families live in a single  $4\frac{1}{2}$ -mat room (9x9).

The worst toughs and "down-and-outers" in all Tokyo gather in Honjo and Fukagawa. Criminals, ex-convicts just out of prison, men out of a job and brought to the depths of poverty and despair by sickness and misfortune, derelicts and wrecks of every description, are tossed up out of the sea of human misery onto the shores of this miserable district.

Forty years ago Bishop Williams, pioneer bishop in Japan, built his first church in Tokyo in Fukagawa District and called it *Shinko Kyokwei*, the Church of the True Light. There it has stood ever since, a beacon light amid the reefs and shoals of east Tokyo. Gradually, as other churches and chapels were built in the city, the members of the *Shinko Kyokwei* left it to attend churches more convenient to their homes. So it came about that by 1890 the Church of the True Light was in the position of many "downtown" churches, almost bereft of its old members, and yet in a position of the greatest opportunity and advantage for real mission work.

Not many years after True Light Church was built the boy who was destined to seize this opportunity and use these advantages, presented himself at St. Paul's School and requested to be taught English. St. Paul's, thirty years ago, was chiefly recognized by the Japanese as an excellent place to



"THE STREET THEY CALL HOME"

\* A full and very interesting account of the rescue work carried on by Mr. Sugiura, told in his own words under the title *They That Sat in Darkness*, may be secured from the Educational Department, 281 Fourth Ave., N. Y., postpaid in paper 25c., in cloth 50c.



study the English language. The eager youths who were enrolled as its pupils were willing to brave the dangers of Western religion if only they might gain Western learning.

Among the students was Yoshimichi Sugiura. "It was while a student at St. Paul's," he tells us, "that I began to study the Bible with the guidance of the late Bishop Williams, and by his kind efforts and the great influence of his saintly character, that acted upon my miserable self thirsting only for the worldly fame and riches, I was converted and baptized by the Bishop in December, 1881.

"In those days the Christian influence in this country was very weak, and almost all the students, even in this Christian college, were much disgusted with the religious instructions. My friends in this city were constantly cautioning me not to believe the foreign religion but only to study English, as it was advantageous to learn it in such school taught by foreigners. When I was baptized, however, I had contrived how to surprise them by informing it. One Sunday evening, when the Bishop was going to preach in a chapel in Kanda, in which district many of my such anti-Christian friends were staying, I called on them and persuaded them to come to the chapel to hear this great man's sermon once. Having got the Bishop's permission beforehand, I ascended to the pulpit, to my friends' surprise, and preached first, and told them they were misunderstanding this true religion. By this unexpected conduct of mine, they had rather to give up their hope of me, while one of them got very angry with me and told others even that he would kill me.

"Seeing such adverse circumstances of my country and that the volunteers for the mission work were very rare, I was deeply impressed with that it was really the most urgent matter to consider, and I thought it necessary to offer myself to Lord's service. But for

many years I could not prepare myself for Holy orders on account of many hindrances. So I worked as a layman."

At last, in 1888, Mr. Sugiura was able to enter Trinity Divinity School. It was just at the time that the True Light Church in Fukagawa was at its lowest ebb, and that the few remaining members begged Bishop Williams to send them someone to tend the light, that it might shine out more brightly through their district. The Bishop appointed Mr. Sugiura, and since his student days he has remained the faithful keeper of the True Light.

## *II. The Lighthouse Keeper*

The first thing Mr. Sugiura did revealed his sympathy and his indomitable perseverance. "As soon as I began my work in this church," he says, "there occurred an event that aroused my sympathy with the poor people in this part of the city. In the afternoon of a Sunday in Lent, 1890, a member of my church took me by my request to a person who used to attend the church before. He was a blind man, and was very ill when I called on. His wife was a blind woman too, and was out for her work then. They were shampooers by trade, and they had no child between them. They were poor, even more so now that this man fell in his sick bed; feeble hand of the blind woman had to support herself and her sick husband.

"When I took my seat by his bedside the sick man told me that he had been ill for two months, and that, as there was no hope of recovering his health, and as it was only to give his wife a longer trouble to postpone his death, he was refusing to receive the medical attendance for many weeks then. The poor man's eager desire was only to die as soon as possible! . . .

"I taught him that our life is in God's hand, and without His permission it is impossible to make it longer or shorter at our own will; and I

prayed for him by his side that the will of God would be revealed and we shall be given the means to proceed."

Mr. Sugiura continued to visit this man and pray with him. Shortly after, in a most providential way, he came into touch with a Japanese physician who was willing to give aid. Arrangements were made to take the patient to a hospital but the man declined, saying he would rather die at home. The doctor was loth to operate in the filthy room where the patient lay, but there was no choice. The operation was successful, and Mr. Sugiura narrates that "he became a very strong man again, and was baptized by me. He lived on for seven years as a Christian, giving glory to God until he was taken away of consumption.

"This event, which occurred at the beginning of my work in this peculiar part of the city, led me to start the 'Good Samaritan Dispensary.' . . . I investigated the conditions of the laborers and my sympathy being aroused I determined to do what I could for them. . . . Through the dispensary I tried to use their bodily salvation as a means to bring about

their spiritual salvation. We helped many poor people, but as the lepers of old, few returned to give glory to God.

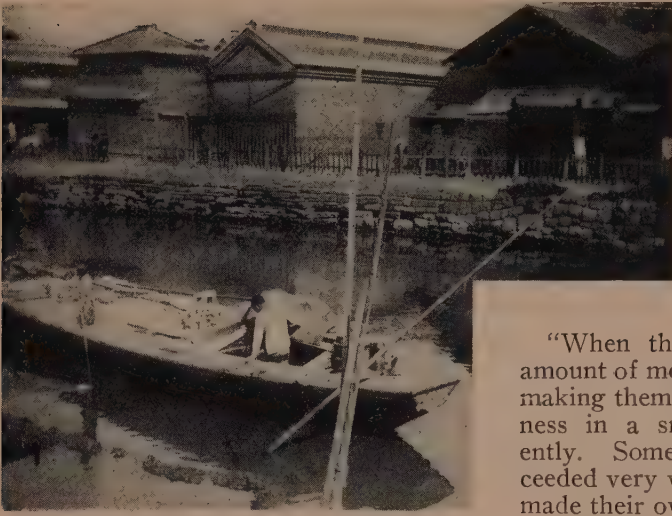
"Beside the dispensary, I tried many other methods of reaching them, but their character was such that they gave thought only to the things of this world. One of the great difficulties was that their point of view and mine were so absolutely different, that we mutually misunderstood each other, and all my plans ended with almost no fruits. These failures of my work for past seventeen years gave me the knowledge as the preparation to plan another, and I decided to select some of the few that did understand, and reach others through them. This is how I came to organize the Laborers' Reform Union in April, 1907. The words chosen for the name of this society are secular, and the people who attend the meetings found that they are thrown with laborers like themselves—men they could understand. So the reputation of our society became great, and many people began to attend the meetings.

"Laborers dreaming of an earthly paradise came in and they conquered sin and improved the condition of their



THE LABORERS IN THE BOARDING-HOUSE





*Whole families spend their lives in boats like these*

lives; their thinking became gradually higher and higher. At last they realized that man does not live by bread alone, and their ideals reached beyond an earthly paradise to the heavenly. Finally some were baptized and became Christians. I used those Christians as the officers of the Union, and made them direct leaders and overseers of their fellow laborers. This method works well. Their influence is effective, where my influence would amount to very little."

The great principle of the Union was self-help. "It is truly hard work to raise the debased hearts of people to such a high spirit of self-help and self-respect," wrote Mr. Sugiura. To meet the needs of the many who flocked to the Union demanding help, Mr. Sugiura borrowed a very small house in a slum and started a boarding-house. "Very soon it was filled with fifteen bodies. Their number is swelling day by day, and it seems to demand me to enlarge it endlessly.

"To them we are supplying many kinds of articles to sell easily every morning, and when they come back at the evening they make an account, and take their interest. I am making Mr.

Gonda direct this business, which is going on very well. They are holding prayer meetings in the house with other members who live in the vicinity to receive their spiritual salvation as well.

"When they could save some amount of money in this way, I am making them start their own business in a small scale independently. Some of them have succeeded very well in it already, and made their own home."

The same spirit of self-help which is required in the individual members is practised by the Union as a whole. Mr. Sugiura, whose sublime faith and absolute trust in God are the secret of his success, began the work of the Union with no funds, but with the firm conviction that "where there is a spirit, there is a way." "I have also taught my poor members of the Union," he says, "that they should never rely upon human power for help, but fight themselves with the power which is within them. We are not yet given special house for meeting, but in the little house of a laborer, Mr. T. Gonda, the work is going on very nicely as from the beginning, to the astonishment of those who come to see it, hearing its reputation. The work, however, is not limited in this little house only, for all the members of the Union are preaching the Gospel daily according to the rule of the Union, whenever the opportunity presents itself in their workhouses or in the streets.

"And thus the Union is progressing on its way, without any funds for the house and workers, led by the mighty hand of God."

### III. *The Live-saving Crew*

The life-saving crew that Mr. Sugiura sends out from his lighthouse to rescue the shipwrecked mariners of Fukagawa and Honjo is partly made up of men whom he has saved. Out on the streets, in the dives and gambling dens which they themselves have frequented, into the very prisons where they have been prisoners, the members of the Union go. Often they are assailed with mocking words, not infrequently with blows; sometimes they are incapacitated for days by the rough treatment they receive. But they are always ready to set out again on their errands of mercy and love.

In the terrible floods of the summer of 1907 the members of the Union, with great generosity and courage, organized a life-saving crew for the perishing people of the flooded districts. The first thing Mr. Sugiura did was to send rescue parties to the homes of his own people. Touching stories are told of how members of the Union braved the roaring waters in order to save crippled men, sick women, and little children. Then Mr. Sugiura organized his crew for relief work among the homeless and starving. The sturdy independence which the Union has fostered forbade the members from receiving the free rations at the relief stations. On the contrary, they supported themselves at the same time that they were ministering to the destitute. They bought food and such other articles as the necessities of the people suggested, and wading through water often quite up to their breasts sought out those who had been overlooked by the relief officers, and who were therefore in a distressing state of hunger. When possible they sold their food for a small sum; but often, touched by the miserable condition of the people, they gave it away. "They were welcomed by the people everywhere," said Mr. Sugiura, "as their saviors, almost to be wor-

shipped. . . . There were not a few who understood the true love of Christians for the first time during the flood. . . .

One of the men who was rendered homeless by the flood was a jinrikishaman, whose name was Hijikata, a fierce-looking fellow, always intoxicated when he had any money in his pockets. Mr. Gonda fell in with him just in time to prevent him from committing a horrible murder which his destitute condition had driven him to plan. Now it so happened that Mr. Sugiura, characteristically anxious "to become the friend of wicked villains" had wished for some time to visit the slum in which this jinrikisha-man lived. "Catching this good opportunity," said Mr. Sugiura, "I wanted to call upon him in his house, and to hold a meeting for the people about there at once. But Mr. Gonda told me that it was yet dangerous, and wanted me to let him make the preparation for it."

The "preparation" on the part of Mr. Gonda consisted in bravely invading the stronghold of a nest of cutthroats and gamblers that he might win them to a hearing of the Gospel. This he succeeded in doing, and some of them were so moved that they promised to come and listen. "This," says Mr. Sugiura, "is a good explanation of how much I owe to the earnest and faithful service of my officers in doing the work of the Union.

"The way to the slum being thus open, I had visited the slum in the afternoon of the following Sunday, February 16, 1908, and called on the jinrikisha-man's house.

"He seemed to be much confused, and lost his head as to what to do. Then Mr. Gonda introduced me to him very solemnly and bade him to go round the neighborhood and gather the people for us. While he went out, we took our seats in the room. In a short time he came home with his neighbors, and they sat around me. A very wry-faced working man, who was



right next to my seat, was introduced to me by Mr. Gonda with such strange words: 'Sir, this is a man who abhors Christianity so bitterly that he gave me a heavy blow with a club the other day when I met on the street about here.'

"Being thrashed back with this unexpected introduction he was greatly ashamed, and nodded his head unhesitatingly before me. In answer to this I began my speech, which lasted for more than an hour. While I was speaking their heads were dropping lower and lower, and to my surprise I found that they were very weak in their hearts, and easily surrendered. Among the crowding audience outside of the house were seen those gamblers to whom Mr. Gonda had given his first instruction already. The meeting was closed with my prayer, and we came out of the house, and heard the voice from the people outside, which said, 'Your teaching was very useful to us and gave us the good instruction.' All the members of the Union were greatly encouraged by this triumph, and began to fight against the enemy with more vigor and confidence than ever. It has opened the way before us to push our steps into such slums in night to hold the open-air meeting with no obstruction."

#### IV. *Shipwrecked Mariners*

In such slums and alleys as these the courageous lighthouse-keeper and his life-saving crew find shipwrecked souls. All the names of those they have saved, or helped to save, are written only in the Book of Life. The story of the twice-born Fukagawa men that we have are of thrilling interest—the country lad turned out of his inheritance by a wicked uncle wandering into Tokyo, sleeping in the iron pipe of an aqueduct and rescued at last by the crew of True Light; the ruined rice-broker on the verge of murdering his entire family to save

them from starvation, joining the Union and earning now an honest living; the sick youth carried into the boarding-house in an almost dying condition, early one Lent to be cared for, and by Easter nursed back to health, by the Lenten self-sacrifice and devotion of men who had not long before been merciless thieves, gamblers, and drunkards; these, and many, many others.

Perhaps the most striking story in the whole history of the Union is that of Mr. Numari. Again we give it in Mr. Sugiura's graphic words:

"In November, 1907, he called on me and asked me very earnestly to give him my assistance, confessing all his past sins and crimes. He told me that he had spent his life in committing dreadful crimes, having been sentenced at least twenty times to imprisonment, after he had run away from his father's house when he was but thirteen years of age. He was released from the last term a month before he came to me, and went to his native town, where he found no one who had love or sympathy to receive him—even his own father had refused to take him into his house, telling him that if he stayed any longer in the town the father must commit suicide, for he could not endure to be called the father of such wicked fellow. So he reluctantly came out again to this dangerous city, where his old companions were waiting to receive him into their bands. Fortunately, however, he was introduced to me by a deacon, Rev. S. Tsuchida, who was working in the town, and fell into my hands. I gave him work immediately, and treated him most carefully, and committed him to Mr. Wada, who volunteered to take him into his house to enable him to escape from the dangerous environment. He was so much moved by the kindness of Mr. Wada that he burst into a loud cry one day, and told a friend that if he cannot be saved this time there is no way to go in this world but only



NUMARI, THE EX-CRIMINAL

death. By the kind help of Mr. Wada he studied the Bible with the utmost zeal, and his bad character was thoroughly subdued by the amazing power of the Holy Spirit. The change was so great that the police authorities of this city, who at first doubted the repentance of such a famous thief, and even cautioned me for my safety, had thanked us for his complete reform. After a few months I took him from Mr. Wada's hand and made him live with other members in the boarding house. After his conversion he began to work with hunger to convert his old friends, and any of them were moved and repented.

"Once he went into Sunamura where gangs of villains are living. He was attacked by three of them. It was the best test for his faith, for he was very violent and fierce, and was easily waxed warm in rage before. But he did not resist their assault now and stood silently while they thrashed him, and then told them that, as a Christian, he will never get angry against such

violences, but rather have pity on them, for he anticipate that awful punishment of God is coming upon them. Saying this he prostrated himself before them and prayed God to pardon them. By this astonishing conduct two of them were much moved, but the third, who was intoxicated with 'saké,' was enraged even more fiercely, and gave heavy blows with club and began to drag him to throw him into a stream near by. But as he made no resistance at all the other two now turned to his side, and seeing his danger they treated him kindly and made him escape.

"As he had received many wounds, he waited to recover for about ten days, and went again to the same place with more vigor than ever, and brought the enemy to repentance. When he told this story in our meeting, he exclaimed most emphatically: 'Who can say among you that there is no God or it is impossible to see him? Such a saintly conduct was done without any will of my own, and it is even the astonishment of myself. Are you so blind and foolish that you cannot see this visible power of God that lives so clearly within me? Take it out from me now, then I would be the great thief instantly as before who shall steal into your house this night.'"

Another time Mr. Sugiura wished to preach to the prisoners in the Sugamo prison. An order of Buddhist monks are in charge of the spiritual welfare of the prisoners, so of course Mr. Sugiura would not be allowed to preach a regular sermon. Nothing daunted, he decided to preach a silent sermon. Taking with him Mr. Numari—an old habitu   of the prison—he gained admittance without difficulty. Slowly and silently Mr. Sugiura and one of the officers walked through the entire prison as though on a tour of inspection. Beside them walked Mr. Numari, the ex-convict, the old-time criminal, now well-dressed and dignified, his face trans-



formed by the miracle of the Gospel. Keenly the prisoners watched, recognizing their old companion, but hardly believing this wonder; and the sermon that Mr. Sugiura was preaching them sank deep into their hearts.

So Mr. Sugiura goes about his work preaching eloquent sermons through the lives of his converts, and sermons even more eloquent and compelling through his own life. A sketch of his life necessarily resolves itself into the story of the work to which he has given himself unsparingly and unreservedly. His unconquerable faith,

his high courage, his originality and ingenuity, his wide sympathy and deep love, his patience and tenacity, acting through his winning personality and absolute devotion to his Master, have upbuilt the work in which in spite of his humility and self-effacement we see revealed the Christ-like life of Yishimichi Sugiura.

Thus day by day the keeper of True Light faithfully discharges his trust, bringing light and radiant hope to them that sit in darkness, and in Heaven causing joy among the angels of God over sinners that repent.

## "THE KEEPER OF TRUE LIGHT" IN CLASS WORK

### PREPARATION FOR THE LESSON

**T**HIS lesson takes us to Japan to study the social work of a devoted Christian man. "They That Sat in Darkness," the little book noted on the first page of this article, tells his story more fully. If you have access to a missionary library, any books describing the social conditions of Japan would be helpful; also the books used in last year's study course on Japan, especially "The Honorable Little Miss Love" would furnish interesting material, as well as "Then and Now," a new book published by the Educational Department. In any library articles could be found on the social and industrial conditions of Japan. The physical features of Japan might well be studied in order to show reasons for the congestion of the population.

By way of personal preparation, try to imagine yourself in the above conditions; a heathen man coming for the first time to the light of Christianity. How would it affect you, and what would you feel compelled to do? Are the actions of Mr. Sugiura, Mr. Numari and others inevitable under such conditions?

### THE FIRST FIVE MINUTES

How many of you have seen a lighthouse? What was it like? What did it do? Was it a selfish or unselfish building? Bring out, in all this, that a lighthouse is neither a comfortable place in which to live nor a means of making money, but its sole purpose is to save

people who are in danger. Draw then the picture of another sort of lighthouse standing in a great sea of helpless people who are drowning in poverty and sin. Would you not think it a great thing to be the keeper of such a light?

### TEACHING THE LESSON

The story falls in four divisions:

#### I. The Lighthouse.

1. Describe Honjo and Fukagawa.
2. What sort of people live there?
3. Tell about the True Light Church.
4. The boy who was not ashamed to be baptized.

#### II. The Lighthouse Keeper.

1. Mr. Sugiura's first rescue.
2. What does a dispensary do?
3. What about the Laborers' Reform Union?
4. The Spirit of self-help.

#### III. The Life-Saving Crew.

1. The floods in Tokyo and the work of rescue.
2. How they tried to rescue drowning souls.
3. Results of their efforts.

#### IV. Shipwrecked Mariners.

1. What sort of men have been reached and saved.
2. Tell the story of Mr. Numari.
3. Would you have gone back again to the man who assaulted you?
4. Tell of the silent sermon in the prison.

## THE NEW CHINA FUND

WE want to share with other friends of China the inspiration brought by the following letter:

"I was present at St. Mark's Church when you spoke of the great need of help in China. My heart goes out to the uneducated that are anxious to learn. Accept the small amount—five dollars—which I send through my pastor. My means are limited; I have an income of about twelve dollars a month; my one room rent is six dollars. I do make something extra during the Christmas holidays by selling my hand-made fancy articles to my friends. I am not able to go out to work, as I have had the first symptoms of tuberculosis, and have, since being cured, had to be exceedingly careful of myself. I trust the little I send will benefit some child. With my best wishes and prayers for China."

\* \*

In China, a land without medical science, one-third of the world's population lives normally in the midst of physical suffering, much of it preventable, which it might not be unfair to say is equal to the abnormal suffering caused in Europe by the present war. While our hearts are being touched by the piteous appeals that reach us from the nations now in conflict, may we hear also the call from those far dark lands where our representatives are seeking proper equipment to do their work? In poorly constructed and unsanitary Chinese buildings, not suitable for a dwelling-house much less for a hospital, our workers at the Church General Hospital in Wuchang responded last year, in wards and dispensaries, to nearly 40,000 calls upon them for aid. They have seventy-eight patients in a sixty-five-bed hospital. During the last month a pledge of five hundred dollars has been received to-

ward supplying the operating-room for the proposed new hospital, making a gift of fifteen hundred dollars from the donor of this memorial.

\* \*

As the result of parlor meetings held in York Harbor, Bar Harbor, and North East Harbor, Maine, addressed by the Reverend E. J. Lee and Mrs. John S. Ely, one thousand dollars has been contributed to the fund, chiefly for the new St. Mary's Hall, Shanghai.

\* \*

We have heard from the Reverend Mr. Wilson acknowledging the receipt of a letter announcing the promise of a memorial gift of \$10,000 to supply the equipment at Zangzok.

"Your letter came to us at Mokanshan, forwarded from Zangzok. The news seemed to be too good to be true, we could only take it in slowly. Though we had trusted, hoped and prayed a long time for this equipment, the knowledge of the definite gift brought a happy shock all its own. May the gift bring its own reward, a hundred-fold, to the givers, as our Lord promised, for the Lord surely put that thing in the mind of the donors."

\* \*

The Albany Branch of the Woman's Auxiliary has contributed two hundred dollars to furnish the "Louise Van Rensselaer" room in the new St. Mary's Hall.

\* \*

At the final meeting of the Rosalie Mitchell Mission Study Class last spring, the following gifts were made for China:

New Dispensary at St. Luke's Hospital, Shanghai.....	\$100
For St. Mary's Hall, Shanghai..	167
For Church General Hospital, Wuchang .....	25
For work in Changsha.....	11

In addition a communion service consisting of a chalice and patten was presented to the church in Changsha.



# THE LITERATURE OF MISSIONS

## BOOK REVIEWS

**Building the City.** The Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York. Paper, 25 cents; cloth, 50 cents.

This book, put forth by the Educational Department, is a series of six stories which are in a measure connected with one another but deal with different persons and localities of the mission field. Much care and pains have been taken to make them correct in their setting and forceful in form and contents. They should prove admirable material for work among juniors. The reading of them in Junior Brotherhoods and other societies would be sure to interest and go far to instruct the young. The first story tells of St. Patrick, the second of Indian Missions, the scene of the third is China, and of the fourth, Japan; the fifth, Africa. The last chapter shows the result of the stories upon the young people who have heard them.

**Other People's Children.** Miss Margaret R. Seebach. The Lutheran Publication Society, Philadelphia, Pa.

Miss Seebach has gathered in this little volume fifty or more brief stories from many sources. They are missionary in character, and while not of uniform merit, most of them are admirable for their purpose. This volume could be made most useful as a means of introducing Missions in primary and intermediate classes or as a basis for missionary stories in the Sunday School.

**Hand-book of the Woman's Auxilliary.** Miss Julia C. Emery. The Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York. Price, Single copy 10 cents, \$1.00 per dozen, \$7.50 per hundred.

There is one person, and only one, pre-eminently qualified to write the story of the missionary work of the women of our Church. It is well, therefore, that Miss Julia C. Emery, who has been for a lifetime a leader in the Woman's Auxilliary and for thirty-eight years its trusted Secretary, should prepare this little book of less than 100 pages as a guide to those women of the Church who desire to aid in carrying out the Master's will in His world. The book is very simple, very practical. It tells of the Board and its purposes, the Auxilliary and its methods, and will prove a mine of suggestion for its readers.

**Decently and in Order.** Rev. William C. DeWitt, S.T.D. The Young Churchman Company, Milwaukee, Wis. Price, \$1.50; by mail, \$1.65.

In the case of this book we suspend our usual rule of reviewing only such publications as are definitely missionary in character. The development of a wise and efficient body of clergy is so fundamental to lasting missionary success that we may appropriately greet with enthusiasm any volume which will minister to that end. Dean DeWitt, with his ripe experience as parish priest and the head of a theological seminary, speaks with authority and discrimination. He knows the types of men who offer for the ministry and the temptations and difficulties which they will encounter. If, as we believe to be the case, the readers of this volume will avoid many pitfalls, there is reason why we should commend it to the attention of the clergy. Yet not to the clergy only, for the book is thoroughly readable, and will well repay the layman's perusal, by informing him of many of the Church's ways, by giving him a keener understanding of and sympathy for the difficulties which the clergy encounter.

## BOOKS RECEIVED

**Why I Am a Christian.** Rev. John J. Lanier, B.D. Fredericksburg, Va. Price, \$1.00.

**Prayer: The Soul's Sincere Desire.** Rev. John J. Lanier, B.D. Fredericksburg, Va. Price, \$1.00

## THE CHURCH MISSIONARY CALENDAR FOR 1915

This calendar has been issued by the R. L. M. Mission Study Class Alumnae of Philadelphia since 1909. Always excellent, the issue for 1915 seems even better than usual. It has fifty-two pages, 9 x 12 inches, one for each week in the year, and abounds in missionary information and suggestion. Every missionary field and each one of the general activities of the Church finds representation therein. The amount received in addition to expenses is devoted to mission work. Calendars are ready for distribution now. Price 25 cents, postage 5 cents. Expressage paid on orders of 100 or more. Address orders to: Mrs. Frederick English, Church House, Philadelphia.

## HOW THE CROSS GOES AROUND THE WORLD

A BOOK with the above title, by the Rev. Phillips E. Osgood, presents the Lenten course of lessons for Sunday Schools to be used this coming year.

For one reason or another, the Lenten Lesson Series has never yet been used as widely as it should be. Last year 2,500 copies of "The Flowering of the Flowery Kingdom" were sent out, but that only indicates their use in 1,000 Sunday Schools. Our ideal is that these lessons should be the basis of Lenten missionary instruction in every Sunday School from which the Lenten offering is sent to the Board.

Probably the most potent factor in preventing their general use in the past has been the late date at which they have been brought out. To overcome this difficulty, we have made our preparations earlier than ever before. The booklets are now on the press and should be ready this month (November).

Let us see whether during Lent, 1915, the new course cannot be made use of by every Sunday School in the Church. The educational advantage and inspiration which would result from having all the Sunday School children in the Church studying the same lessons while they are at work upon the same task, would be invaluable.

The Educational Secretary is glad to be able to say that he thinks the course which has been prepared for Lent, 1915, is the best one yet brought out.

Under the title of "How the Cross Goes Around the World," is presented a series of stories wherein is shown the pacifying, purifying, and socializing power of the Gospel. In the Liberian story, for example, we are shown little Mang-quee's rescue from fearful death, and her subsequent experience at the Julia C. Emery Hall. In the Alaskan story we learn how Archdeacon Stuck stopped to stay a diphtheria epidemic at a mining camp, and was thus prevented from keeping an appointment at Bettles. Again, in the Mexican story, we are told of a little ragged shepherd lad who was rescued from poverty and misery by Bishop Ayes. And so they go. Six charming stories—fiction, but true to life—so well done that one does not fear to recommend them without stint.

To make them teachable, in each booklet is a chapter of Suggestions to Teachers, in which the symbolic and pictorial methods are combined. That is to say, the teacher tells the story in a symbolic way, and the children write it out in their own words and illustrate it in blank books provided for that purpose.

"How the Cross Goes Around the World" follows the general line laid down in the "Social Results of Missions" course. That is to say, the main theme is the improved social conditions which inevitably follow in the wake of the Church.

Send in your orders early. Don't wait until the week before Lent. 15c. a copy; 12 copies, \$1.50.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Alaska

Rev. J. W. Chapman, who left Anvik on regular furlough September 8, arrived at Middlebury, Vt., October 7.

Mr. George B. Burgess, after furlough, reached Eagle August 8

Mrs. Florinda B. Evans left Covina, Cal., on August 6, arriving at Anvik August 29.

Rev. and Mrs. R. E. Roe, returning from Alaska, arrived in Greensboro, N. C., on September 19.



## Announcements Concerning the Missionaries

Deaconess Bertha W. Sabine left Anvik July 20, arriving in Spring Lake, N. J., September 24.

### Cuba

Rev. and Mrs. C. E. Snavelly sailed from New York for La Gloria on the S.S. Olinda September 30.

### Mexico

Miss Mattie C. Peters arrived in Chihuahua September 18, on her way to Guadalajara.

### Tokyo

Miss B. R. Babcock, who sailed from Vancouver on the S.S. Empress of India, August 22, arrived in Tokyo September 7.

Mrs. John Reifsnider and daughter, who sailed on the S.S. Shinyo Maru on August 24, arrived in Tokyo September 7.

Miss Bessie Mead, on regular furlough, left Yokohama on the S.S. Siberia August 12, arrived in New York on September 14.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, 903½ Charles Street, St. Joseph, Mo.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

### Alaska

Rev. J. W. Chapman.

Rev. C. E. Betticher, Jr.

Miss M. S. Grider (in Fifth Province).

### China

Rev. Arthur M. Sherman.

Anking

Rev. E. J. Lee.

Hankow

Dr. Mary V. Glenton.

Miss S. H. Higgins.

Shanghai

Mrs. J. A. Ely.

Rev. J. M. B. Gill.

Rev. H. A. Griesser.

Dr. W. H. Jefferys.

### Idaho

Rt. Rev. J. B. Funston, D.D.

Rev. S. B. Booth.

### Mexico

Rev. H. G. Limric (in Fifth Province).

Rev. L. H. Tracy (in Eighth Province).

### Salina

Rt. Rev. S. M. Griswold, D.D.

### Tokyo

Miss C. G. Heywood.

Miss Bessie Mead.

### Western Colorado

Rt. Rev. B. Brewster, D.D.

### Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming, "The Covington," Chestnut and Thirty-seventh Streets, Philadelphia, Pa.

### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and so far as possible to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————

## MEETING OF THE BOARD OF MISSIONS

### St. Mark's Church, Minneapolis, Minnesota

#### OCTOBER 9, 1914

COMING between the meeting of the House of Bishops and the convening of the Primary Synod of the Sixth Province, the work of the Board of Missions was necessarily somewhat cramped for room. The morning and afternoon of a single day were all that could be given, although under other circumstances the important matters which came before the Board would have justified and demanded a longer session.

The Executive Committee met on Thursday, October 8th, though somewhat hampered in its work by the fact that the bishops on the committee were obliged to spend most of the day in attendance upon the sessions of the House, where elections to the episcopate were being made.

The Board began its sessions with the celebration of the Holy Communion in the beautiful and stately St. Mark's Church at 10 a. m. Bishop Lloyd was celebrant, assisted by the Rev. Dr. Burleson, Editorial Secretary, and the Rev. Dr. Freeman, rector of St. Mark's. There was a large attendance, not only of members, but also of those who were already gathering for the sessions of the Synod and Woman's Auxiliary of the Province.

At eleven the business sessions convened in the Parish House. The roll call revealed the fact that twenty-five of the elected members were present, and there was an even larger number of the ex-officio members, the bishops of the Church. Territorially also the representation was satisfactory, at least one elected member of each of the Provinces being present.

The fact that the Board now sits with open doors gave an opportunity to the clergy and lay people, of which they availed themselves in large numbers.

The president of the Board delivered a significant and timely address concerning the conditions which we are now facing and the spirit in which the Church should meet them. This was later referred to a committee, which recommended that it be sent to every clergyman of the Church.

The report of the treasurer was listened to with the utmost attention, and the Church will be largely reassured and encouraged by its contents. Before making his formal report the treasurer announced that he had received a communication from Miss Julia C. Emery, secretary of the Woman's Auxiliary, designating the final disposition of the fund raised by the Auxiliary and given last year for her use and that of her sister, Miss Margaret Emery. At their death they desire it to go to the Board for investment, the interest to become a yearly contribution to general missions, and to be credited to the Woman's Auxiliary. The treasurer also announced that the Foreign Mission Boards of the United States, some eighteen in number, because of the difficulty in transmitting funds to parts of the world involved in the present war, had arranged a plan by which this can be done through one agent, and that our assistant treasurer, Mr. E. Walter Roberts, because of his long experience and well-known ability was unanimously chosen as that agent.

The contributions for the year applying upon the appropriations of the Board and classified are:

From Parishes .....	\$ 666,833.00
“ Individuals .....	83,102.22
“ Sunday Schools .....	181,183.67
“ Woman's Auxiliary .....	96,017.72
“ Junior Auxiliary .....	20,176.31
“ Woman's Auxiliary United Offerings of 1913.....	89,163.99
“ Woman's Auxiliary United Offerings of 1892-1895.....	3,567.32
“ Interest .....	93,057.40
“ Miscellaneous Sources .....	7,603.32

\$1,240,704.95

These figures compared with those of a year ago show an increase in

Parish Offerings .....	\$21,197.59
Sunday School Offerings .....	5,448.96
Woman's Auxiliary and the Junior Auxiliary .....	3,773.30
Woman's Auxiliary United Offering	7,244.34
Woman's Auxiliary United Offering of 1892-1895 .....	32.88
Interest .....	10,256.69
And Miscellaneous Sources.....	1,441.83

Gross Increase .....	\$49,395.59
Decrease in Individual Offerings....	2,193.98

Net Increase ..... \$47,201.61

On September 1, 1913, the deficit was	\$197,294.42
The net appropriations for the year have been .....	1,417,752.41

Thus making the total sum needed..	\$1,615,046.83
Total receipts toward the appropriations .....	1,360,801.97

Thus leaving a new deficit on September 1, 1914, of.....	\$254,244.86
Which is \$56,950.44 greater than last year.	

The treasurer reported that fifteen dioceses and twenty-one missionary districts had completed their apportionment—three more than last year. They were as follows:

**DIOCESES.**—Delaware, East Carolina, Florida, Kentucky, Massachusetts, Montana, North Carolina, Pennsylvania, Rhode Island, South Carolina, Texas, Vermont, Virginia, West Texas, West Virginia.

**MISSIONARY DISTRICTS.**—Alaska, Arizona, Eastern Oklahoma, Eastern Oregon, Idaho, Nevada, New Mexico, North Dakota, North Texas, Oklahoma, Porto Rico, South Dakota, Southern Florida, the Philippines, Utah, Western Nebraska, Wyoming, Brazil, Hankow, Kyoto, Liberia.

The parishes and missions which have completed their individual apportionment number 2,826—an increase of 89. Parishes and missions making some offering were 6,024—an increase

of 136. The cost of administration was \$57,506.21; the cost of making the work known and securing offerings, \$105,431.49. Figured upon this amount the expenses were six per cent. for the cost of making the work known and securing offerings, and three and two-tenths per cent. for administration.

THE SPIRIT OF MISSIONS had a very successful year under its new management. Its subscription lists are in far better condition, and many new subscribers have been added. The cost of publication to the Board has been much less than in former years.

The treasurer expressed his deep sense of obligation and gratitude for the splendid support given by the whole Church, specially commenting upon the increase of \$21,000 in parish offerings and \$3,700 from the Woman's Auxiliary and of \$5,400 from the Sunday Schools, and closed by saying: "When we think of the uncertainty that has been in the air these past twelve months, this report, so it seems to me, is the best testimony we have of a tremendous awakening sense of responsibility on the part of the whole church."

The Board was then asked to suspend its order of business and give a hearing to Mr. M. K. Sniffen, General Agent of the Indian Rights Association, who at the request of that body, on the suggestion of Archdeacon Stuck, had visited Alaska to investigate conditions among the Indians of the Yukon Valley. Mr. Sniffen told a convincing and sad story of the results arising from their contact with a ruthless white element existing there, and the brave struggle which the missionaries are making to correct abuses. The Indian Rights Association desires to cooperate with the Board in these matters.

The Board then took up a question which created considerable discussion. A plan which could be in the nature of a last February it was voted that, as a



beginning toward redeeming the undersigned legacies of the year from being swallowed up in current expenses, and retaining them for use in some enlargement of a permanent memorial to the donors, ten per cent of last year's legacies should be reserved for equipment in the continental domestic field. This ten per cent amounted to \$10,700. It was felt by some that in view of the deficit it might be well to postpone the operation of this resolution, and devote all the legacies to reducing the deficiency. After a spirited debate the matter was referred with power to the Executive Committee at its November meeting. In the midst of this discussion adjournment was taken to the parish rooms of St. Paul's Church, here the Board and the other visitors, together with the clergy of the diocese, were entertained at luncheon.

Some special matters regarding appropriations were taken up. Chief among these was the authorization to Bishop Graves to purchase land for the new St. Mary's Hall, Shanghai, and the question of the plans to be followed in the construction of St. Paul's College, Tokyo. This latter was also referred to the Executive Committee with power.

On the appeal of the Bishop of Springfield the Board restored to him for the current year the \$500 reduction which had been made in the appropriation to that diocese.

Bishop Brewer of Montana offered his services to the Board for three months to press upon the Church the claims of the apportionment. The bishops of Indianapolis and Springfield also expressed a willingness to give a portion of their time for that purpose. These offers the Board gratefully acknowledged and requested the Council of Advice to complete arrangements.

It having been brought to the attention of the Board that the Rev. Hoong

Nook Woo, of the missionary District of Shanghai, had just celebrated his eightieth birthday and completed fifty years in the missionary work, the following resolution was passed:

WHEREAS, This Board has had its attention called to the fact that the Rev. Hoong Niok Woo, the senior Chinese clergyman of the missionary district of Shanghai, has just celebrated his eightieth birthday and completed fifty years of service under the auspices of this Board; it desires to take this opportunity to convey to him its heartiest congratulations on reaching the advanced age of four-score years, and on having been permitted, by God's grace, to spend more than half-a-century in the noble and divine work of carrying the Gospel of Jesus Christ to the people of his native land, and of ministering so long and faithfully to their physical as well as to their spiritual needs.

It prays for the continued divine blessing to rest upon him and his family, and upon all the work which he is still permitted to do for his Blessed Master's cause.

A memorial from the layman's missionary committee of the diocese of Massachusetts brought up the question of the change of the date of the fiscal year. Last fall the Board passed a resolution changing the date of closing the books from September 1 to December 1, but in view of the financial situation and the apparent difficulty in making the adjustment without large losses of revenue, the operation of the resolution was later postponed. It being realized, however, that the petition presented was based upon sound reasoning and would make for efficiency, the Board resolved to make the change by creating three fiscal years of thirteen months each, so that, beginning on September 1, 1915, the fiscal year would run to October 1, 1916; then to November 1, 1917, and finally to December 1, 1918—thus reaching the desired date.

After other announcements and routine matters the Board adjourned at 5:20 to meet in New York on December 9.

# A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

- Devotional**
- 50 Prayers for Missions.  
51 A Litany for Missions.  
52 Mid-Day Intercessions for Missions.  
54 Mid-Day Prayer Card.
- Alaska**
- 805 The Borderland of the Pole.
- Brazil**
- 1402 Our Farthest South.
- China**
- 200 The Chung Hua Sheng Kung Hui. (The Holy Catholic Church in China.)  
201 "Since the Revolution—Ladies First!" (St. Mary's Hall, Shanghai.)  
202 New China and the Church.  
204 For the Girls of China. (St. Mary's Hall.)  
205 Why? (The Needs of St. Mary's Hall.)  
206 Pledge Card for New China Fund.  
247 Practical Ideals in Medical Missions. Jefferys.  
268 "Boone"—the Christian University of Mid-China.  
271 A Year at St. John's University, Shanghai.
- Cuba, Porto Rico and Haiti**
- 500 In the Greater Antilles.
- Honolulu**
- 1007 The Cross Roads of the Pacific.
- Japan**
- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)  
325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)  
326 How to Win Japan and Where to Begin. (Christ Church, Osaka.)
- Liberia**
- 100 Our Foothold in Africa. A Sojourner in Liberia.
- Negroes**
- 700 The Church Among the Negroes.  
711 The Black Man's Need.
- The Philippines**
- 407 The Cross, The Flag and The Church.
- United States**
- G.C. 2 Work Among Orientals on the Pacific Coast.  
1208 Wyoming: The Last of the West.  
1250 \*The Church and the Swedish-Americans.

- The Forward Movement**
- 1105 How Shall I Vote?  
1106 Churchmen in the Laymen's' Missionary Movement.  
1107 Diocesan Committee on General Missions.  
1108 A Congregational Missionary Committee.  
1109 The Forward Movement.  
1110. It Won't Work With Us. 2c. each.  
1112. Is There Any Substitute for the Organized Canvass?  
1114 The Forward Movement in a City Parish.  
1115 Suggestions to Leaders in Every-Member Canvass. 3c. each.  
1117-19 Pledge Cards.  
1120 Weekly Offerings for the Church's Mission.  
1122 System in Church Extension.
- Educational Department**
- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.  
3055 Catalogue of Publications.  
3071 The Library and the Museum.

- The Sunday School**
- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.  
2 A Litany for Children.  
3 The Sunday School Offering.  
4 Talking to Children About Missions.  
5 \*Two Experiments with the Lenten Offering.
- Miscellaneous**
- The Missionary Story of the General Convention.  
900 The Church's Mission at Home and Abroad. Bishop Lloyd.  
912 Four Definitions.  
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?  
944 Women in the Mission Field.  
946 How to Volunteer.  
969 The Church and the World.  
978 In the Nation.  
979 The Lands Beyond.  
980 The Wide World.  
981 The Apportionment: How to Treat It and How to Meet It. Bishop Rhineland.  
1301 Why Believe in Foreign Missions?

## THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial of 1913.  
W.A. 2. To Treasurers.  
W.A. 3. Some Plain Facts.  
W.A. 4. Collects for Daily Use.  
W.A. 8. A Message to a Weak Branch.  
W.A. 10. Prehistoric Days.  
W.A. 13. How Can I Help?  
W.A. 14. Why Should I Be a Member?  
W.A. 15. "Sweet Amy."  
W.A. 16. A Bit of History. 5c. each; 50c. per dozen.  
\*W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- United Offering**
- W.A. 100. Resolution and Prayer Card.  
W.A. 101. What Is the United Offering?  
W.A. 102. Who Gave It?  
W.A. 103. Verses: "The Little Blue Box."  
W.A. 105. The Mighty Cent.  
W.A. 106. Giving Like a Little Child. Lantern Lectures on the U. O.  
W.A. 107. The Churchwoman's Offering of Romance.

## THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.  
W.A. 201. What It Is: Where It Should Be: How to Organize It.  
W.A. 202. One Army—Two Departments.  
W.A. 203. Membership Card. 1 cent each.  
W.A. 204. The J. D. at the Triennial, 1913.  
W.A. 205. Section II. The J. D. Helps by Prayer, Study, Work.  
W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.  
W.A. 250. Section II. The United Offering. The Question in 1913. The Answer in 1916.  
W.A. 251. Section III. Your Part in the United Offering Service of 1916.  
W.A. 225. The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.  
W.A. 301. The L. H.: Directions.  
W.A. 302. L. H.'s Prayers.  
W.A. 303. Membership Card. 1 cent each.  
W.A. 304. Letter to Leaders, 1913-1914.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### OUR CHRISTIAN SIOUX IN SOUTH DAKOTA

*By a New Missionary*

TO tell about our work among the Sioux in South Dakota would be quite a task—a pleasurable one, of course. What joy it would give me if I could tell you the whole story of our Dakota Indian missions on the many reservations in our state; but this letter goes from Crow Creek Reservation, and so of Crow Creek mission work I must chiefly speak.

At Crow Creek we have five mission churches and one station. Four of these churches are scattered over the reservation on an average of about ten miles apart. One little church is forty miles away from the center of our operations. The mission house is at the Agency, and there our veteran missionary, the Rev. H. Burt, for over forty years among the Sioux, is in residence. My own work center is at St. John the Baptist Mission, some twelve miles from Mr. Burt, and here we have a brave band of Christian Indians, with sixty communicants. We have a strong Woman's Auxiliary which brought \$140 to the bishop at our last convocation, as a result of the work of their hands during the past winter. Our men do splendid work—not so much with financial results, but for the Church and the general good of the tribe. I think the Christian lives of many of our Sioux Indians are such as would delight the hearts of their white brothers and sisters of the Church, if those brothers and sisters of another color but knew what it really costs to live under Indian life conditions. Simple Christian living

and an appreciation of what the Church is doing for their spiritual good are qualities very much in evidence; and the heathen Indian is taking heed as to the cause of this spiritual good and new way of life. What most cheers the missionary is to learn of some newly converted Indian acting as missionary to his old-time heathen relations and friends. One such case we have before us at this time, where one Red Thunder, who, with his wife, was baptized and confirmed within the past eighteen months, from a stock of heathen dancers who delighted in feathers and paint and all manner of heathen rites, is now a missionary, speaking of Churchly things and the white man's religion, with a wonderful assurance of its truth and its value to the red man. When this man and his wife brought to the missionary in charge their heathen dance dress and regalia, saying that they wanted to put these things out of their sight as heathen friends were constantly inducing them to again join the dance and the medicine man, it was a happy day at the mission house, but when it came to the ear of the missionary that Red Thunder was a missionary indeed, how much greater the cause of rejoicing.

On July 10 our Indian convocation was called at White Horse, Cheyenne Reservation, and continued for four days. It was my duty and pleasure to go overland with the Crow Creek band of delegates. Our party of thirty-two teams and many saddle ponies, stretching out over the



plains, made an impressive sight, and a goodly one—for were not these Christian Indians! A few years ago it might have had a very different meaning, this silent band of Sioux moving slowly across the trails of bygone days. Our journey was one of four sleeps. Plenty of water and pasture for our horses and plenty of water and wood for the camp. Up at daybreak, then breakfast, prayers, break camp and on our way. About three hours' nooning—a good rest for our horses. Then, an hour or so before sunset, pitch our tents a day's march nearer White Horse, our convocation ground. Then a hearty supper and still more hearty evening prayers as the sun set on the horizon. One evening, our evening meal was somewhat disturbed by the unwelcome advent of several rattlesnakes on our camping grounds. They were quickly disposed of. At one of our camping places on the Cheyenne Reservation a friendly Indian killed a yearling steer for us, so we had fresh meat—a real treat after the days of canned goods and sun-dried beef.

Arrived at White Horse, in a day it arose like a magic city. From a sub-agency with one store and two or three houses, it became a city of tents and teepees, with more than 2,000 inhabitants, men and women, boys and girls, from the many reservations which are scattered over South Dakota. The city took on a circular form, as each band of Indians in their own allotted place pitched their tents. What a splendid sight it was to see these splendid men and women with their families gathered together at the call of South Dakota's bishop!

The women delegates of the various Auxiliaries gathered in their own tent and were an interesting company, eager to tell of their work, and to bring their monies to the bishop for disposal. The man held

their meeting in the "booth" which stood near the women's tent in the center of the circle, and which had been built by the Cheyenne Indians for this purpose and for the Church services. I know you would have been greatly interested to listen to the enthusiastic debates of these men, as they talked about the Church, Christian living, and all such things as men talk about in any general meeting of the Church in a missionary district. These meetings are regulated with some degree of success by the "rules of order" of the white man, but, of course, these rules are often a thing to be wondered at rather than a standard to go by.

In all probability the most important services of the convocation were the Ordination service held on Sunday, July 12, and the final service held on Tuesday morning, July 14. At the former I myself was ordered Deacon, and the Ordination sermon was preached by the Rev. Amos Ross, the Indian Priest, held in great esteem by the tribe. He rehearsed the simple, impressive story of the making of deacons, as told in the New Testament. His charge to the candidates, in the Indian tongue, was strikingly forceful, and the large congregation present also felt its significance and power.

On Tuesday morning was held the final service of convocation. At this service we beheld a good stirring sight. With gifts of love and labor the women approached the Altar. The gifts were in dollars and cents, a material thing, but with a great spiritual meaning. They meant love for the Church we love and which has done so much for them. They meant labor, yes, hard toil and sacrifice. As we watched these women bring their precious ointment, we could not fail to remember the cost, the price which they had paid for it. As it was brought to the Altar it became a priceless thing, because it

was brought there along the weary trail of sacrifice. The work of our women in our many Auxiliaries is indeed splendid. Four thousand dollars brought to the convocation this year! Truly our Common Father continues to bless the work of the saintly Bishop Hare and his band of

faithful followers, for these gifts but speak forth the keen appreciation which our Sioux men and women have for the Church, and the deep-seated love they have for the Great Spirit Who sent the Church to them. May their love and faith, with ours, increase.

## WHAT THE PRESIDENT OF A PARISH BRANCH SHOULD BE

*By One of Their Number*

**F**IRST of all, the president should be a sincere Christian. A missionary society exists for the one purpose, and the one purpose only, to help the Church obey the command of Her Lord and Master, to go into all the world and preach the Gospel to every creature. Obviously, the commands of that Lord and Master must be of paramount importance to the society, and in equal measure to every branch of the society and to every leader and every member of each branch. If one stops to think, it is unthinkable that a woman should be a leader in the missionary enterprise, to whom her Master is not most dear and the Ruler of all her life.

Our own missionary society exists to help in this obedience, with an added clause; it is to preach the Gospel to every creature, *as this Church* hath received it. The parish president, therefore, should be not only a sincere Christian, but a devoted and loyal Churchwoman as well. One may not judge of the secret Christian life of any person, hidden in the heart, on which no man may look, but one can judge in a degree of the loyalty of her Churchmanship by its outward manifestations; and we are perfectly right in expecting the leader in parish missionary activities to be constant in her attendance at the appointed services of the Church, and a regular and fre-

quent communicant. No more binding on the Church and every member of the Church is the commandment to preach the Gospel throughout the world, than is the other, "baptizing them, in the Name of the Father, and of the Son, and of the Holy Ghost." Nor is this command more binding than that other which bids us "eat of this Bread" and "drink of this Cup"; and the leader of a missionary organization must remember that it is only in the strength of this Food that we can fare upon our world-wide journey.

Naturally then, the president of the parish branch by her own example will show forth the joy of living the regular and ordered life of the Christian Year, observing its fasts as gladly as its feasts, and placing its sacred invitations first in the list of all, be they many or few, that come to her.

The president should be not only spiritually qualified for her office, but intellectually. She should be intelligent and well informed, and to this end she must seek for information on her own particular topic wherever it may be found; first in her Bible, whose every page will be a help to her if she is looking for help in this direction, as it is in every direction in which seeking man may turn; then in the Offices of the Church, full as they are of the missionary spirit; then in the missionary publications and other publi-

cations of the Church; then in the secular press which, in these enlightened days, often gives much that is helpful to the missionary student. As a matter of detail, she should subscribe in her own name to *THE SPIRIT OF MISSIONS*, and read it from cover to cover. If she finds it uninteresting, the fault is with herself and not with the magazine, and she should make every effort to create and foster in herself a taste for missionary reading.

She should exercise always that Christian charity and courtesy which is glorified tact, and which makes a leader in this work incapable of carelessness of the opinions of others, or of impatience with their slowness or dulness. She should be ready upon every favorable occasion to show how deep is her interest in missions, and how great is the cause of that interest; but she must never be boring. Many a woman has converted an unbeliever in the missionary character of the Church by her apt word at the right season; but she must beware of the wrong season, and sometimes preserve a golden silence.

The duties of the president of a parish branch, as constitutionally set forth, are to call meetings and to preside over them. These duties at first sight are simple enough, but the president who confines herself to their simplicity may sit in her presiding place, she and her gavel, the one as wooden as the other, and add nothing to the great and glorious work that is going on at this time in the Christian and the heathen world. Her real duty is to be a leader, to inspire, to inform, to be ready with help when help is needed, to impart the joy of service to inert and careless or desponding members. She is required to preside over meetings as is the president of any organization, secular or religious; and it is incumbent upon her to be wise in the conduct of the meetings, that they may be living, helpful things, not lifeless occasions which soon none but

the faithful, and even of these only the most faithful, will attend. It is for the president to plan for these meetings, to bear them in her mind and on her heart throughout the intervening week or month, to bring to them fresh enthusiasm and trained intelligence, so that even the unbeliever may come in time to feel that it is good to be there.

If the things of Eternity are of more importance than the things of Time, and most of us believe that they are, though we may act as if they were not, the president of the parish branch will prepare herself for the meeting with as much care as her neighbor prepares for the literary club over which she presides—with more care indeed, since she will add to the effort of her mind and heart, her constant, earnest prayers.

It is her part to appoint committees, and this she must never do at haphazard. The president who selects the right person to do the right thing on each of half a dozen committees is of ten times the value that she would be if she did the work of six committees ever so skilfully herself. It is her part to outline the work, but the less of it she does and the more she guides and helps others to do, the better president she makes.

In all things she should remember that the rector is the head of the parish in all its ramifications. Therefore she should consult him in all important matters and yield to his judgment, which must be final so far as the parish is concerned. This she must always do, while she is careful not to trouble him with small details in which her own good sense should guide her.

She should bear in mind that the Woman's Auxiliary is auxiliary to the Board of Missions, and as such cannot do any work that is not connected with the work of the Board. The women who comprise the branch can and should engage in every parish enterprise, and in everything that tends toward the betterment, social, civic,



physical, spiritual, of the parish and town; but this they do as Churchwomen and townswomen, and the moment the branch as an organization undertakes any parish or civic or local charitable work, it ceases for the time to be a branch of the Woman's Auxiliary to the Board of Missions, resuming its official position when it resumes its missionary activities. The president should guard this position carefully, and should keep in touch with the diocesan branch, that she may know what responsibilities of the work that helps the Board to which it is Auxiliary it assumes for itself and all its parish branches.

We have said nothing about money in this connection, because it is so secondary a consideration unless it is sanctified and made worth while by these others. No one can make a worse president than the rich woman who shows by her example that she cares little for the commands of the Church, and that she gives of her abundance only when her own desires are satisfied. Another difficulty that besets the president with wealth is that, if she is generous in her giving, the branch is apt to rely upon her for the performance of its duties, and to be quite satisfied that its apportionments and dues are paid, even though the majority of the members have had no share in the paying. If a woman is a sincere Christian, a loyal Churchwoman, an intelligent missionary student, gracious in her dealings and in her rulings, and using her influence always for the work she represents, she may be all the better qualified for her office if she has a generous share of this world's goods, *if she is both judicious and lavish in her giving*. She should be judicious in her giving through the parish branch, that she may not relieve any member, even the poorest, of her privilege of sharing in the gift; she should be lavish in her individual giving through the treasury of the Board of Missions, to which

giving there need be no limit save the state of her bank account.

And this is one of the cases in which one's light should be allowed to shine. It is a good thing for a parish branch to know that its president so values the work for which it stands that she gives for its purpose to the extent of her ability. Of course, this applies equally to a president of moderate means, whose gifts in comparison with her ability are a measure to be seen of all of her interest in the work of which she is in that parish branch the representative.

There remains one duty of which we may speak in closing. If a woman finds that she is not truly interested in the work she represents; that she is not giving and does not wish to give for it as she should; even that, while sincerely loving the work and wishing to help, she is not acceptable as a president and is hindering rather than furthering the work, her duty then is to resign, and to be of all members of the branch the most helpful to her successor.

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## THE UNITED OFFERING

### AN ILLUSTRATED TALK

A TALK on the United Offering, illustrated by seventy-four lantern slides, has been prepared.

One set may be had on application to the Lantern Slide Department at the Church Missions House. A duplicate set is in Chicago, for use in the Fifth and Sixth Provinces. For this set apply to Mrs. J. C. Dingman, 1705 Heyworth Building, Chicago, Ill.

The cost of using these sets is simply the payment of transportation charges, and the replacement of any slides broken while borrowed.

The branches of the Auxiliary are recommended to use this talk and to work out in every possible way the suggestions contained in the chapter upon the United Offering in the Woman's Auxiliary Hand Book.

# THE OCTOBER CONFERENCE

## INDIANS AND THE PANAMA CANAL ZONE

THE importance of our monthly conferences is to be estimated much less by their numbers than by their representative character. On October 15 women from all the provinces except the First and Sixth attended: Georgia, 1; Long Island, 4; Los Angeles, 1; Maryland, 1; Michigan, 1; Newark, 3; New Jersey, 1; New York, 4; Pennsylvania, 1; West Texas, 1; and, to our great pleasure, Miss Dodson of Shanghai was also present. She spoke briefly at the close of the conference, making a strong plea that the Woman's Auxiliary uphold her in her determination to plan in the present for the large need of St. Mary's fast-coming future—make ready now for the four hundred young women of China soon to be gathered within its walls.

The double subject of the day, that of the Indians within the United States and the Mission of the Panama Canal Zone, was presented by Dr. Burleson, and he gave to the conference a review of each, which should enable the officers to carry to their branches much material for future talks and papers and a store of information with which to answer enquiries. We cannot give the talk in full in these pages, but the following extracts will present some of the salient points, and will be furnished in leaflet form.

### THE INDIANS

From the first there seems to have been a real intention on the part of the people of America, to do the fair thing by the Indians. We hear much about the ruthlessness of the white man and the cruelty of the government, but the intention has usually been right, and the wrongs to the Indian the result of blunders and mistakes rather than of maliciousness. Into the charters of the earliest colonists something has always been inserted about the rights of the Indians, and a prime object with these men seems to have been to convert to Christianity the Indians of the country in which they settled. The Society for

the Propagation and Promotion of the Gospel in New England, on the recommendation of John Eliot, resolved to provide for the spread of Christianity among the Indians fifty years before the S. P. G. began its work. William and Mary College, founded in 1693, some two years before the establishment of the S. P. G., and dedicated to the education of the youth of the colonies, had a building which still stands, which was to be devoted to an Indian school.

The earliest organized work of the Church among the Indians was begun by the S. P. G. in 1700. Two or three missionaries were sent to preach among Mohawks and Oneidas, and some scattered Stockbridges and other tribes. Many were converted to Christianity, and this was the reason that the Oneidas remained loyal to the United States during the Revolution. One of their chiefs, a convert to Christianity, used his influence to keep them loyal, and this was extended to the actual protection of missionary enterprises. In 1823 the Oneidas removed to Wisconsin, about two-thirds of them having been Christianized, and we have there now a body of two thousand of the highest type—they have been called the Romans of America.

Second in point of time and importance was the mission among the Sioux and Chippewas in Minnesota, which was organized under Dr. Breck in 1853, and was known as the Mission of St. Columba. The work among these two tribes is very important as an instance of the achievements of missions. The Sioux and Chippewas represent not only different tribes, but different conceptions of life. The Chippewas were "canoe Indians." They had a more settled mode of life, living in camps which were seldom moved. The Sioux, on the other hand, were nomads, wild men of the plains. Inevitably, animosity arose between people whose habits and thought were so different. Yet since the missions of the Church have come they dwell together in peace, and I doubt if they realize that they were ever alien to each other.

The work in South Dakota is well known. Bishop Hare confirmed over seven thousand Indians during his episcopate. The strength of this work was that it looked to a larger development than the Indian missions which were planned before that time. Bishop Hare was convinced that Indians must be educated. Yet he did not approve of taking them from their natural

environment. The life among the Indians of South Dakota at this time is due primarily to the careful training and education of the Indian boys and girls during his episcopate, carried on by priests and officers of the Auxiliary—the fathers and mothers of the work. Bishop Hare recognized the necessity of training the Indian men to preach the gospel to their own people, and he did not fear to entrust this duty to them. It is always a weakness against which we have to guard—this temptation to put off the day of putting responsibility into the hands of the native. It is dangerous, of course, and missionaries who realize from what their converts have come and know the difficulties and temptations which come to them often hesitate to put holy things into their hands. But there is a danger which is even greater—the failure to realize that Christ strengthens the men to whom holy things are committed. Bishop Hare had faith and courage—and it was rewarded. There has never been a native ministry which has responded more fully to the Christian ideal than have the Indian clergy of South Dakota.

According to the last census there are more than 300,000 Indians in the United States. In twenty-seven States of the Union there are reservations, but the Church has missions in only twelve of them.

Dr. Burleson here briefly enumerated the dioceses and missionary districts in which our Indian work is carried on, showing in how many the force supplied by the Church is entirely inadequate to the opportunity. Our readers are referred to the last domestic reports, containing those of our Bishops having oversight of Indian work, and to the "Hand Book of the Church's Mission to the Indians" (Church Missions Publishing Company, Hartford, Connecticut) for detailed statistics.

### THE CANAL ZONE

The first Church work on the Isthmus was begun by Americans in 1855; Christ Church, Colon, a large stone structure built in that year, cost \$65,000, but when the plans for the building of the canal collapsed, Americans left the Isthmus, a Colombian revolution broke out, and the church building, which still stands, was used as an arsenal, a fort, a powder magazine and for various other purposes.

In 1883 the English Church established

the episcopate of British Honduras, which included a general responsibility for Central America. The American workers on the canal were mostly West Indian Negroes and of the Anglican Communion, and the English Church went to take care of her own. Christ Church, Colon, was gladly turned over, other missions were opened and sustained through spasmodic attempts at building the canal, up to 1907, when, on the purchase of the Canal Zone by the United States, the English Church transferred the work to us. This transfer included much more territory than the actual strip—ten miles wide and forty-five long, which our Government purchased. In all, it is an area of 500,000 square miles, with 200,000 population. English influence in Central America has been waning for some time, while American interests have advanced, and the English Church is now debating the wisdom of surrendering to us practically all of Central America as soon as we can take it over. This is the logical and proper thing to do, because we can more easily carry on the work.

The work in the Canal Zone has certain unique features:

1. It is a *co-operative work*. It has manifested the highest genius of domestic missions. Domestic missions should not be regarded merely as an attempt to propagate the Episcopal Church. Co-operation of the Church with the State in creating a Christian civilization should be their object. The State goes to undertake a tremendous task for the whole world—a great canal to shorten the lines of traffic and draw the ends of the earth together—and the Church goes also. Throughout the whole building of the canal, the State and the Church have worked together to build up morals and religion, as well as to make locks and waterways. The Government has treated the building of the canal as a great and noble enterprise, and has realized that the worker has his rights and interests; that he must have a chance for health and comfort, for education and religion. This is one of the best examples of what an army is good for. As American citizens we rejoice in it, and are glad that the Church also has had its part in the work.

2. There has been another distinctive feature about this work. *It was temporary*, and was understood to be so. But it was worth while. We are apt to think that we should not spend time and money where there is no chance of permanency; yet here was a work which was temporary in its very nature. At one time (some four years ago) we had twenty-five stations in the Canal Zone; probably seventeen of these are now under water. There are



now only eight stations and four clergy. The 34,000 people who lived there during the construction of the canal have gone home. But both they and we are stronger and better because the beneficent task of a Christian nation was Christianly accomplished. Probably three thousand people will be the whole future population of the Zone. Colon and Panama will be the only cities, and the population of the Zone itself will consist chiefly of the police force and the workers in the Government service.

3. The Canal Zone speaks not only of a good work done, but of a larger work that may be done. With the exception of Costa Rica, the moral and religious conditions of the Central American republics are deplorable. In going to the Canal Zone we have become neighbors to more than 1,000,000 heathen people. I think the Church was taken down there that she might see the crying need of the peoples of Central America. Even that which passes for Christianity is probably the lowest type which has ever been produced by the Roman Church. The president of one of the Central American republics actually built a temple to a heathen god and caused the rites of that god to be performed, in the midst of what was supposed to be a Christian community. Frederick Palmer has written a very interesting book about these conditions—"Central America and Its Problems" (See also article by Mr. Palmer in *THE SPIRIT OF MISSIONS* for May, 1911, page 389). He was very urgent upon his return from that region that something be done, and the matter has been discussed, but nothing has resulted.

And so again our watchword, "Co-operation of the Church with the State." We sometimes think that domestic missions are a little enterprise to push our own Church, but it has been the aim of most of our missionaries and of our missionary bishops to help a Christian Government create a Christian civilization.

To the members of the Woman's Auxiliary Dr. Burleson's words leave two fruitful words—When we think of much of the Indian field, *neglect*; of the Canal Zone—*possibilities*.

### FROM UTAH

OUR last letter from Bishop Spalding, dated September 21, speaks in the highest terms of the work of two of our United Offering missionaries in Utah, and goes on to ask the addresses of officers in the In-

dian Hope in Pennsylvania and the Dakota League in Massachusetts, that he may send personal thanks for help given to him.

In response to our letters of sympathy we hear from the president of the Utah Branch:

All who have ever really known our Bishop must truly grieve with us over our great loss. Our help and strength is in our faith that he is still with us in his love and influence. It is a comfort to us that he did not suffer. His death was instantaneous. He was crossing the street with a handful of letters to mail when he was struck by an automobile. The shock to all of us was so terrible. We are only now beginning to recover and take up his work, and our own. He was lying in state at St. Mark's Cathedral on Sunday afternoon, and his funeral was on Monday forenoon. Every tribute that could be paid was there. The cathedral was thronged not only by Church people, but by representatives of the state and all classes.

The hymns were 121—"The strife is o'er," 396—"Ten thousand times ten thousand," and 176—"For all the saints,"—his favorites.

### FROM A UNITED OFFERING MISSIONARY

The blow was so sudden that it is only now we are beginning to realize our loss. We are trying to look upon his sudden taking away as a kind of translation, for he was rendered unconscious at once, and died in a few minutes. We are so thankful that he was spared pain and suffering.

The service in the Cathedral was a wonderful manifestation of the love of all kinds of people. Roman Catholic Sisters, Mormon officials, municipal officers, university professors and students, a great mass of people, beside those of our own Church, gathered together to show the last offices of love and respect to our dear Bishop. Indeed, he was the friend of all men, and now his memory and the inspiration of his words and actions must be our incentive to carry on the work he has so nobly begun and nurtured. I am sure the women of the Church will feel that the Woman's Auxiliary must pray and work more earnestly than ever for the Lord's cause which was so dear to him.

THE November conference will be held on Thursday the 19th. Holy Communion at ten o'clock. At 11.30 the Rev. A. M. Sherman will speak on the Church's Opportunities in China.

## THE JUNIOR PAGE

### JUNIORS AND THE WOMAN'S AUXILIARY

**T**HE program of the last annual meeting of the Colorado Branch of the Woman's Auxiliary is interesting from the place it gives the Junior Department. In the afternoon session, besides an address from the bishop of the diocese and papers on the benefit of the mission study class and program meeting, and upon two of our missionary districts, there were scenes presented from St. Margaret's School, Japan, and from Chinaland, by the Juniors of two of the parish branches, and a third branch gave a Junior missionary march.

One of the officers of the Woman's Auxiliary writes: "The introduction of Junior work into our program was a distinct success. The children were most interested. The St. Mark's Juniors compiled the little missionary play they presented from the Junior Book on Japan. I hope this beginning may serve to bind the Woman's Auxiliary more closely to its Junior Department."

### A GIFT FROM ANVIK

**D**EACONESS SABINE, who has just left Alaska after twenty years there, writes: "I am sending you, for Junior Auxiliary exhibits, a doll dressed by an Indian at Circle, as a Mackenzie man of long ago; also a woman's fur parka such as the Indian women—also I, myself—wear in Alaska; also a fancy parka, made as a gift to me, from dyed elskin. The calico outside parka and the house dress were made by two of my Juniors. I have had ten of ages from six to twelve years. At Christmas and Easter they made seventy of these parkas, altogether, to the value of \$17.50, which they were delighted to make for their offerings at Christmas

for the general fund and at Easter for the bishop's fund. I thought other Juniors, when you visit them, might be interested to see and hear of these.

### A SUGGESTION FROM THE WOMAN'S AUXILIARY

**L**AST year four members of one of our "older girl" branches went away to college together. There was no Junior branch in the parish in the college town, but they, with another Junior from our diocese, formed themselves into a branch (or rather they called themselves a section of their branch at home), and of course we hoped others would join them and they would have a successful year. They were faithful for a time, but the end of the year found them disbanded.

The fault surely was not theirs. It seemed to prove utterly the importance of the directress; and the Junior officers in the diocese in which the college is would, of course, have made every effort to find one for them, if we had written them of our five directress-less Juniors within their borders.

Out of this experience two things occur to me:

First: Should we not make every effort to establish the Junior Auxiliary in school towns?

Second: Should we not notify diocesan officers of the removal of any Junior (not only those going away to school) from our diocese to theirs, they in turn notifying the Junior officer of the diocese into which the Junior is going and she notifying the directress in the parish in which the Junior will live?

Surely many would be saved from the break that comes in the Auxiliary life of so many of our Juniors.



# A SHOWING OF TREASURY

## TABLE OF APPROPRIATIONS, APPORTIONMENT

	1900-01	1901-02	1902-03	1903-04	1904-05	1905-06
Spring appropriations....	\$598,554 90	\$591,926 66	\$633,570 87	\$668,058 71	\$706,155 79	\$787,990 00
Final appropriations.....	610,983 15	637,910 24	678,788 66	713,769 08	810,034 98	830,580 00
Apportionment .....		524,535 08	604,225 00	630,790 00	631,975 00	655,775 00
<b>Receipts</b>						
Parish .....	136,582 20	229,042 48	297,407 31	316,014 84	346,800 63	368,470 00
Individual .....	99,411 61	100,644 61	82,853 15	97,209 52	27,219 73	118,770 00
Total toward apportionment .....	235,993 81	329,687 09	380,260 46	413,224 36	474,020 41	487,240 00
Woman's Auxiliary.....	39,598 81	44,293 99	59,023 37	73,133 74	63,183 44	74,050 00
Sunday-schools .....	100,347 84	108,119 40	114,549 62	115,454 75	122,384 80	135,280 00
Total toward apportionment .....						
United Off., Wo. Aux....	24,060 62	26,673 12	27,623 21	4,193 65	36,836 22	47,380 00
Interest .....	39,372 35	50,031 77	48,251 37	45,686 46	53,541 66	56,000 00
Miscellaneous .....	17,490 89	12,143 36	8,491 34	5,522 16	16,998 65	11,420 00
Total contributions toward appropriations....	456,864 32	570,948 73	638,199 37	657,215 12	766,965 18	811,340 00
Legacies .....	74,273 18	53,302 15	39,781 82	18,763 26	43,518 61	102,150 00
Men's Thank-Offering for deficiency, September 1st, 1907.....						
Total receipts used toward appropriations .....	531,137 50	624,250 88	677,981 19	675,978 38	810,483 79	913,470 00
Deficiency .....	105,484 59	119,143 95	119,951 42	157,742 12	157,293 31	74,380 00
Specials .....	186,446 80	242,790 92	226,567 75	262,507 55	306,588 17	382,050 00
Gifts and legacies for investment, publications, subscriptions, etc. ....	202,320 17	*231,976 97	157,968 25	240,509 22	*560,367 02	255,750 00
Total for all purposes.....	\$919,904 47	*\$1,099,018 77	\$1,062,517 19	\$1,178,995 15	*\$1,677,438 98	\$1,551,200 00

\* This includes the Woman's Auxiliary United Offering.

† This includes the Men's Thank Offering and the Woman's Auxiliary United Offering.

\*\* To reduce to this figure \$10,000 in bonds received from a legacy was counted and so stated. †† \$10,000 of this received the previous year in bonds, was counted off the deficiency in that year's statement and so shown.

E. & O. E.  
New York, September 1st, 1914.

E. WALTER ROBERTS,  
Assistant Treasurer.

GEORGE GORDON KING  
Treasurer



# FOURTEEN YEARS

## DEPARTMENT

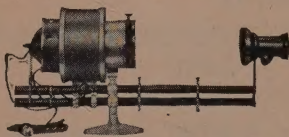
RECEIPTS, DEFICIENCIES, SPECIALS, ETC., 1901-14

1906-07	1907-08	1908-09	1909-10	1910-11	1911-12	1912-13	1913-14
\$875,291 61 950,732 00	\$935,723 52 1,040,115 76	\$1,050,842 26 1,096,471 47	\$1,090,152 69 1,162,740 16	\$1,223,704 09 1,286,778 66	\$1,286,590 49 1,299,613 23	\$1,290,334 08 1,333,377 65	\$1,361,498 19 1,417,752 41
656,800 00	657,508 00	657,850 00	656,750 00	727,700 00	1,314,550 00	1,313,670 00	1,308,784 00
369,417 68 97,559 07	372,637 00 104,685 58	446,752 89 108,054 25	490,509 16 95,002 66	571,545 39 97,173 00	646,885 60 78,985 86	645,635 41 85,296 20	666,833 00 83,102 22
466,976 75	477,322 58	554,807 14	585,511 82	668,718 39			
74,335 75 136,266 70	68,450 02 135,277 61	96,520 97 144,483 42	85,803 04 141,703 02	114,534 48 151,392 84	117,822 75 167,250 36	112,420 73 175,734 71	116,194 03 181,183 67
					1,010,944 57	1,019,087 05	1,047,312 92
63,568 98 63,078 97 4,338 45	82,125 88 74,382 32 12,078 06	91,198 37 76,545 66 18,127 09	85,252 34 83,747 44 3,032 14	82,671 16 86,293 93 4,360 61	83,216 83 83,640 93 4,755 84	85,454 09 82,800 71 6,161 49	92,731 31 93,057 40 7,603 32
808,565 60	849,636 47	981,682 65	985,049 80	1,107,971 41	1,182,558 17	1,193,503 34	1,240,704 95
78,105 54	141,961 79	130,350 99	136,113 14	81,335, 81	81,425 93	†150,213 01	120,097 02
	138,460 57						
886,671 14	1,130,058 83	1,112,033 04	1,121,162 94	1,189,307 22	1,263,984 10	1,343,716 35	1,360,801 97
138,460 57	48,517 50	32,955 33	74,532 55	172,003 99	**197,633 12	197,294 42	254,244 86
254,684 17	188,219 74	281,787 72	253,668 01	223,314 38	208,277 10	185,303 54	243,164 55
109,873 57	†1,247,222 66	377,036 73	405,156 74	*533,264 76	241,965 82	356,975 30	*472,771 47
1,251,228 88	†\$2,565,501 23	\$1,760,858 09	\$1,779,987 69	*\$1,945,886 36	\$1,714,227 02	\$1,885,995 19	*\$2,076,737 99

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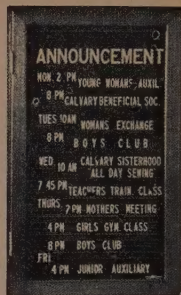
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